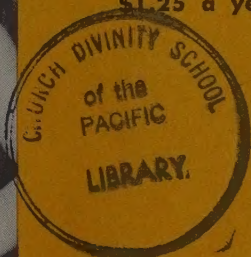


MAY 1954

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No Vacation from God  
For These Boys & Girls

# FORTH



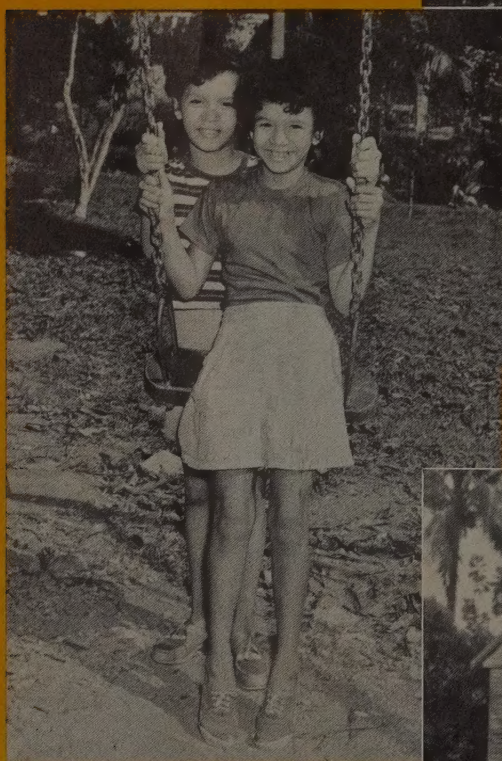


ARCHDEACON of Panama, the Ven. Lemuel B. Shirley, visits Porto Limon, Costa Rica



HEADMASTER of Christ Church District Academy, Colon, Panama, Henry Arthur Blake is ordained to diaconate by the Rt. Rev. R. Heber Goeden, Missionary Bishop of the Panama Canal Zone

# ALONG THE ISTHMUS



CHILDREN above live along banana line, the railroad into Costa Rican interior. Children at left are growing up at the Children's Home in Bella Vista, Panama City. St. Mary's Church (below), Siquirres, Costa Rica, is example of need for new buildings







# MONTANA CHURCHMAN EDITION

The Rt. Rev. Henry H. Daniels, D.D., Bishop

Publication Office: Emmett St., Bristol, Conn.

Editorial Office: 9 Kohrs Block, Helena, Mont.

# FORTH

MAY, 1954

## Around the Diocese

Three visiting speakers were featured at St. Luke's, Billings, during March. Eleanore Ten Broeck, missionary from Liberia, spoke at a special missionary service in the church; Verne Dusenberry, Montana State College, was guest for the men's club meeting, and spoke on Religion and the Montana Indian; and Mrs. William Davidson of Lewistown gave an illustrated talk on The Sign Language of the Church for the Woman's Auxiliary of the parish.

Four new classrooms and a large choir room have been created out of unused space. The nave and chancel have been covered with wall to wall carpeting; large ornamental lanterns have been hung in the nave; most of the interior of the church, parish hall, and rectory has been repainted and revarnished; and all the basement rooms have been tiled.

Exterior painting will proceed when weather permits. Plans for the enlargement of St. Stephen's Chapel are progressing, and it is hoped that construction will begin this summer.

### St. James', Deer Lodge

Trinity guild of St. James' Church, Deer Lodge, netted \$450.00 for the church building fund when they produced a little bit of old Sweden early in February. The *smorgasbord* drew over four hundred people to sample the Scandinavian cooking of the women. Men assisted the women by serving, setting up tables, washing dishes, making coffee, and carrying food.

On the menu were *skink*, *kottbullar*, *sockerspan*, *fattigmands*, twelve varieties of salad, and thirty various hot and cold dishes. Anyone wishing to know the interpretation of the above foods can attend next year's *smorgasbord*, for the public has demanded a repeat performance.

The devotional life has been the theme of Wednesday evening Lenten

continued on page 11

## Three Camps Instead of Two Offered To Diocesan Young People This Year

Three camps. The summer camp program for young people of the Diocese includes three camps this summer instead of two, as in previous years. A junior camp for those young people entering the sixth and seventh grades will be held from July 11-18; a middler camp for those entering the eighth and ninth grades July 18-25; and a senior camp for those entering tenth grade or over (high school), from Aug. 29 to Sept. 5.

At the junior camp, the Rev. Arthur Lord of Dillon will be director. Courses will be Your Devotional Life, The Life of Christ, and How to Use Your Church.

At the middler camp, the Rev. John H. Hannahs, Billings, will be director. Courses will be Christian

Devotional Life, Your Question, Please, and Hymns of the Church.

At the senior camp, the Rev. George T. Masuda, Billings, will be director. Courses will be The Devotional Approach to the Holy Communion, Your Vocation in Life, and Holy Scriptures—What's in Them for Me?

The Rev. William Davidson will be manager for all three camps, with the Rev. Stanley L. Welsh as assistant manager. A camp nurse will be present at all three camps, and adequate supervision by housemothers and housefathers for the children. The directors are interested in hearing from adult men and women who would be willing to spend one week at any one camp in this capacity.

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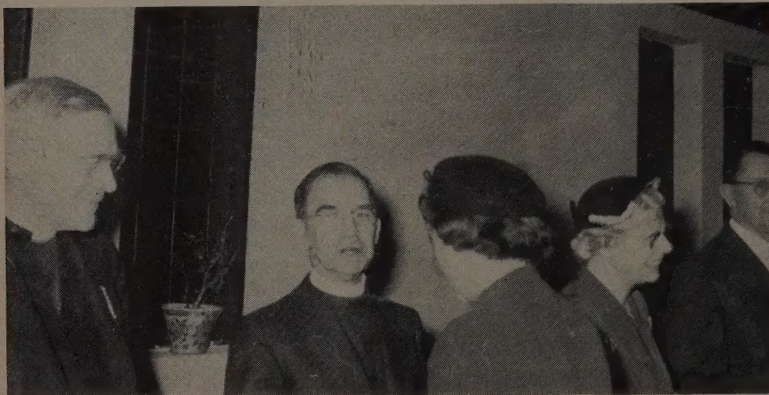
YOUNG PEOPLE gathered around the campfire at Lake Ellen, YMCA camp, Elliston, during the 1953 session, will never forget the inspiration, spiritual training, and comradeship they shared



## MISSOULA PARISH HOUSE ADDITION DEDICATED



HOLY SPIRIT Parish, Missoula, recently dedicated a new addition to the old parish house (above). Attending the reception afterwards (below), from left to right are: the Bishop, the rector, Marilyn Shope (back to camera), Mrs. Bennett, and Theodore Jacobs, senior warden.



## Around the Diocese

continued from page 1

services at St. James'. The vicar started the series on Ash Wednesday with penitence, and guest preachers in following weeks have touched adoration, meditation, intercession, public worship, and communion. Guests in the pulpit were the Rev. Thomas W. Bennett, Missoula; the Rev. J. Reginald Butt, Great Falls and Choteau; Bishop Daniels; and the Rev. James C. Holt, Butte.

An early Wednesday morning Eucharist each week for students, teachers, and business people, followed by breakfast in the vicarage was also part of the Lenten discipline; also a Holy Communion on Thursday morning with a Communion hymn meditation. Fridays Holy Communion was celebrated with special devotions. Sunday sermons by the vicar have followed the theme of What was Jesus like?

### St. Andrew's, Philipsburg

Two study sessions and a weekly service at St. Andrew's Church, Philipsburg, marked the Lenten season. In the afternoon the youngsters of the mission gathered for Lenten missionary study, a worship service, and the making of booklets depicting symbols in the life of the Church.

An adult discussion group met in the church at 6:45 p.m. each Tuesday, adjourning at the church hour of 7:30, and then resuming the discussion at a coffee hour after the service. Just prior to Lent, young people of the mission thoroughly cleaned the church with the assistance of some of the members of St. Mary's Guild.

### St. Peter's, Helena

Growing from the inspiration, the thoughtful planning, and the co-operative efforts of the Very Rev. Charles A. Wilson, Dean; O. M. Hartsell, director of the senior choir; Charles Blossom, director of the junior choir; and Mrs. Tate Peek, organist, an unusual series of vesper musicale services has been developed for St. Peter's Pro-Cathedral.

These services, planned to provide an opportunity to express thanksgiving and praise through music, have been very successful. Each serv-

continued on page IV



## The Bishop's Record

*March 1.* Conducted a quiet time for young people in the pro-cathedral. Afterwards had dinner with them.

*March 2.* The Rev. Dustin P. Ordway met me in Great Falls. We made a call on John Klatte in Fort Benton. I had the privilege of attending the annual pancake dinner in Havre. At the conclusion, the men adjourned to the church where I conducted a quiet hour. A goodly number were present.

*Ash Wednesday.* Celebrated Holy Communion in ST. MARK'S CHURCH, HAVRE, and gave a meditation for young people. Sat down later to breakfast with them. Gave a meditation for women at a Holy Communion service. Held a service of devotion for the evening guild and gave the same meditation.

*March 4-6.* ST. MARY'S, MALTA. During my visitation of this vacant parish, had lunch with guild officers, celebrated Holy Communion four times, conducted quiet hours separately for men and women, and young people, the last including a group from Glasgow. My stay here was very pleasant, and I am grateful to the ladies who served the excellent meals at the various gatherings.

*Sunday, March 7.* ST. MATTHEW'S, GLASGOW. Celebrated Holy Communion. Later addressed Sunday school. 11:00 a.m. Confirmed a class and preached. Afterwards had a nice dinner with the congregation. Made a short speech in which I thanked all who had assisted in the recent improvements to the church property.

*ALL SAINTS', SCOBEEY.* 7:00 p.m. Confirmed a class and preached; also dedicated new lights, a dossal, burse, and veil. These were beautifully worked out by Mrs. Stevens. The church was well filled for this service. I returned to Glasgow with Mr. Ostenson, and took the 1:15 a.m. train for home.

*March 10.* Took early bus for ST. PAUL'S, VIRGINIA CITY. Judge Lyman H. Bennett kindly drove me to the homes of some who were ill.

Conducted evening prayer and preached a sermon. Good congregation present in spite of the heavy snow. Met with the vestry committee.

*March 11.* 8:00 a.m. Celebrated the Holy Communion. Again a good

continued on page IV

## The Bishop's Conversation

*The word that I shall speak unto thee, that thou shalt speak.* NUMBERS 22:35.

### For Younger Clergy

Two years after the Thirty Years' War that ravaged Germany, a young man moved to an obscure Hamburg street where he gained a slender and precarious subsistence by means of his violincello. Sickness caused him to pawn his beloved instrument. Gazing at it lovingly he asked permission to play one more tune. He played two stanzas of his own hymn, "Life is weary, Saviour, take me."

Suddenly the key changed, the melody poured forth anew, and his face lighted with a smile, as he sang, "Yet who knows? The Cross is precious!"

A crowd gathered around the door to listen, among whom was the valet of the Swedish ambassador. This led to employment in the embassy, and the return of the musical instrument.

As a thanksgiving he wrote and played to a crowded room:

Leave God to order all thy ways,  
And hope in him, whate'er betide;  
Thou'lt find him, in the evil days,  
Thine all-sufficient strength and guide.  
Who trusts in God's unchanging love,  
Builds on the rock that naught can move!

When asked if he made the hymn himself, George Neumark modestly replied, "Well, yes. I am the instrument, but God swept the strings. . . . All that I know was that these words, 'Who trusts in God's unchanging love' lay like a soft burden on my heart."

"I went over them again and again, and so they shaped themselves into this song; how I cannot tell."

### COMING EVENTS

Convention .....	May 11-13
Junior Camp .....	July 11-18
Middler Camp .....	July 18-25
Senior Camp .....	August 29-Sept. 5
Clergy Retreat .....	September



I began to sing and to pray for joy, and my soul blessed the Lord; and word followed word, like water from a fountain." Abbreviated from: EVENINGS WITH THE SACRED POETS.

### Our Fiftieth Anniversary

June 20 will be exactly the date on which the Missionary District of Montana became a diocese. I repeat my hope again that in every parish and mission of the Diocese, some observance is being made or will be made of this great venture of faith.

### The Understanding Heart

*Have pity upon me, O ye my friends; for the hand of God hath touched me.* Job 19:21.

Give me, O God, the understanding heart,  
The quick discernment of the soul to see  
Another's inner wish, the hidden part  
Of him who, wordless, speaks for sympathy.  
I would be kind, but kindness is not all:  
In arid places may I find the wells,  
The deeps within my neighbor's soul that call

To me, and lead me where his spirit dwells.  
When Jesus lifted Mary Magdalene  
And Mary came with alabaster cruse,  
A deed was wrought—but more; that there was seen

The bond of holy love of which I muse.  
Give me, O God, the understanding heart,  
Lit with the quickening flame thou dost impart.

GEORGIA HARKNESS.

### Inasmuch

Send us, O God, as thy messengers, to hearts without a home, to lives without love, to the crowds without a guide. Send us to the children whom none have blessed, to the famished whom none have visited, to the fallen whom none have lifted, to the bereaved whom none have comforted. Kindle thy flame on the altars of our hearts, that others may be warmed thereby; cause thy light to shine in our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their need; for Christ's sake. Amen. PRAYERS OLD AND NEW.



## The Bishop's Record

continued from page III

congregation, many of whom had to walk through the heavy, unbroken snow. What a privilege to be able to minister to people like these. Through the kindness of Jack Viggers, I was able to catch a bus in Butte which enabled me to reach home this evening.

*March 13.* Met in Forsyth with representatives of our mission here, and with some from Rosebud. These good people have taken the initiative in suggesting a forward movement in both places.

Witnessed the baptism of a husband and wife by the Rev. Eric Wright.

*Sunday, March 14.* EMMANUEL CHURCH, MILES CITY, 8:00 a.m. Celebrated the Holy Communion. Very pleased at the large congregation present. Confirmed class and preached. Called on Tom Shore, a faithful communicant who has been confined to his bed for two and a half years. Conducted a quiet time for young people. A most attentive group. Afterwards sat down at a nice supper. Took the midnight train for home.

*March 16.* Attended the session of college pastors conducted by Louise Gehan from morning to afternoon. A very worthwhile affair.

*March 18.* Celebrated Holy Communion, ST. PETER'S PRO-CATHEDRAL, at the monthly corporate Communion for the young people. Afterwards had breakfast with them.

*March 20.* Conference with the Rev. James Holt in Butte. Mrs. Jack Viggers kindly drove me to Sheridan.

*Sunday, March 21.* CHRIST CHURCH, SHERIDAN. 8:00 a.m. Baptized three men, two women, and three children.

9:00 a.m. Celebrated Holy Communion. Omitted the sermon, as I was informed that another baby had been brought from a distance for Baptism. Immediately I stepped into a waiting car and was driven by Montie Melton to Dillon.

ST. JAMES', DILLON. 11:00 a.m. Confirmed a class, preached, and attended a friendly coffee hour.

Conducted a quiet time for a very attentive group of young people, some of whom I had prepared for

confirmation a few years ago. Afterwards had supper with them. Later in the evening, spent some time with a young man who is interested in entering Holy Orders.

*March 22.* Attended a meeting of St. Peter's Hospital trustees, Helena.

*March 24.* ST. JAMES', DEER LODGE. Gave a talk on meditation with some illustrations at a weekly Lenten service. Large congregation present.

*Sunday, March 28.* ST. MARK'S, ANACONDA. 8:00 a.m. Celebrated Holy Communion. Pleased to see a number of young people present on this snowy morning.

10:00 a.m. Addressed the Sunday school and heard one class give an interesting account of all altar furnishings. Confirmed a class and preached. Attended a coffee hour after the service.

4:30 p.m. Conducted a quiet time for the young people of this parish, and delegations from Butte and Deer Lodge. Afterwards had supper with the group. Spent the night in Butte in order to catch an early bus for home.

*March 29.* The Rev. Stanley L. Welsh drove me to Townsend where I had the privilege of conducting a quiet time for a goodly number of young people from his three missions. The ladies served a nice supper.

## BUILDERS FOR CHRIST

*These amounts have been received and sent to the National Council for the BUILDERS FOR CHRIST campaign:*

Billings .....	\$500.00
St. Hilda's Guild, Whitefish	40.03
St. Philip's, Rosebud,	
paid in full .....	22.19
Emmanuel, Miles City ....	342.69
St. Paul's, Fort Benton ....	15.00
Ascension, Forsyth,	
paid in full .....	21.34
Total	\$941.25

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## Around the Diocese

continued from page II

ice has been well attended, indicating appreciation by the congregation and friends. These programs are planned so that the congregation as well as the choirs will have ample opportunity to sing.

Five such services have been held from October to February so far, with emphasis, respectively, on: Violin and Organ, Thanksgiving in Song, Christmas Carols and Anthems, Feast of Lights, and Favorite Hymns. Following each service the various guilds have served refreshments which has allowed those in attendance to have a social hour together.

### St. Stephen's, Choteau

Through the generosity of many friends of the late Irene Peterson, a memorial fund has been established which will shortly provide a new lighting system for St. Stephen's Church in Choteau. No more fitting memorial for Mrs. Peterson could have been found. She was a faithful communicant for many years and tireless in her efforts to forward the work of the Church in Choteau; and particularly devoted in her efforts to beautify this mission. As she manifested the light of Christ in a life of service, may light perpetual shine upon her.

Another sum is being provided to defray the cost of repainting the interior of the church. It is hoped that these objectives will be attained by Easter Day, or during Eastertide.

Attendance and financial support

continued on page V

## Camps for Young People

continued from page I

The price for the camp is the same as last year, \$12.50. Two dollars must be sent in with registration of the child, and ten dollars paid upon the child's arrival at the camp. The parish and mission clergy have registration forms and further information about the camps, which they will gladly give you upon request. All registrations for the camps are to be sent to the Rev. Stanley L. Welsh, P. O. Box 32, Townsend, Mont.

—More Montana news follows page 32 of FORTH—



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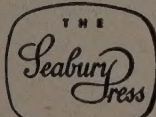
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Foreword by John Heuss

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# READ A BOOK



Reviewed by

NASH K. BURGER

*Mr. Burger, historiographer of the Diocese of Mississippi, recently lectured at All Saints' College, Vicksburg, Miss., on books and authors and the history of the Diocese of Mississippi. He recently joined the editorial board of Episcopal Church-*

SEARCH the Scriptures, wrote St. John. Many Christians today fail to heed St. John's advice, and those who do heed it are often uncertain what they find. Especially is it easy to miss the woods for the trees, to understand the details of the Bible narrative but miss the great themes, the master plan. One of the clearest, most rewarding books of Biblical interpretation this reader has seen is Ryllis Goslin Lynip's *Great Ideas of the Bible*: Outlined for Moderns (New York, Harper, \$2.75).

The book is about half explanation and half quotation from the Bible arranged under three headings: The Nature of God and Man, The Meaning of Right and Wrong as Proclaimed by Old Testament Prophets, and The Ideas of Jesus. The author does an excellent job of revealing the continuing Biblical themes in terms that are meaningful today. This book has value both for the reader unfamiliar with the Bible and for the more experienced.

One of the best known Anglican religious writers of our time was

continued on page 2

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### How much does it cost to buy stocks?

On purchases of \$100 or less, the commission is a flat 6%. Over \$100, it's \$3 plus 1% — with a minimum of \$6.

Thus, if you set aside \$200 every 3 months, you'd pay the minimum commission of \$6 or about 3%. And if you could send in as much as \$999 each time, your commission would never be more than 1.3%.

The only other cost is the small charge that always applies under Stock Exchange rules when stocks are sold in less than 100 share lots — 12½ cents a share for stocks selling under \$40, and 25 cents a share for those selling at \$40 or more.

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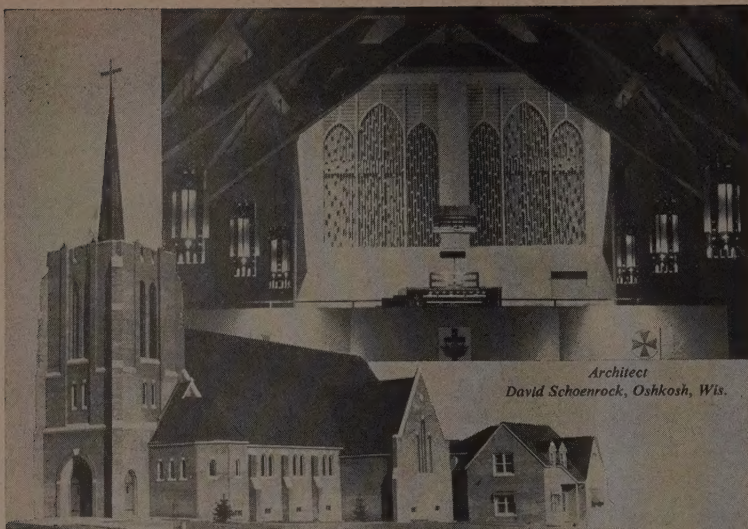
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## Read a Book...continued

Evelyn Underhill, who died in 1941. Her writings on mysticism and various aspects of theology and the spiritual life won her many readers in her native England and around the world. She was novelist and poet as well as writer of non-fiction. She produced so much, indeed, it is good to have an anthology of her prose and poetry edited by Lumsden Barkway and Lucy Menzies, *An Anthology of the Love of God* (New York, McKay, \$3.50). The selections are varied, well arranged, and each is long enough to have meaning in itself. Bishop Barkway has written an appreciate and helpful introduction.

The Christian is enjoined to love his neighbor as well as to love God. How is this to affect his actions in the economic and business world? This question has increasingly engaged Christians in our time. Certainly there is a Christian ethic in business as well as in government and all the affairs of men. In *Ethics in a Business Society* (New York, Harper, \$2.75), by Marquis Childs and Douglass Cater, the Church's view of money, property, profit, capital, and all the other aspects of business is traced from medieval times, through the Reformation and the industrial revolution to the present. Clearly and convincingly the authors show that Christian principles have always had relevance to the workaday world no less than to the Sabbath.

Readers interested in pursuing this topic further might profitably read or re-read Cyril Garbett's (he is the Archbishop of York) *In an Age of Revolution* (New York, Oxford, \$4.50), published a year or two ago. This is a vivid and comprehensive picture of the social, economic, and political movements of our time from a Christian perspective.

To the extensive shelf of books by Walter Russell Bowie of the Virginia Seminary is now added another, *Preaching* (New York, Abingdon, \$2.75). It is not surprising that Mr. Bowie, who has written so many books about the Bible, should have much about that Book in this discussion of what to preach, how to

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# FORTH

VOL. 119 NO. 5  
MAY 1954

William E. Leidt  
PUBLISHER-EDITOR

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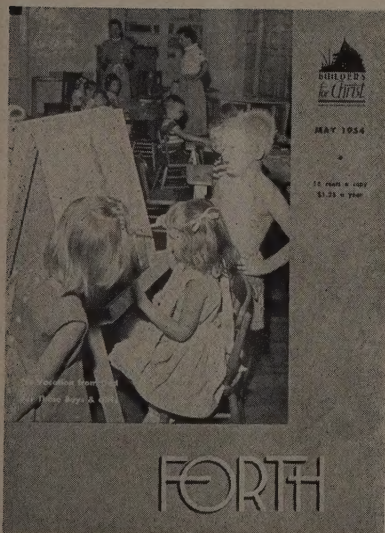
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## Check Your Calendar

### MAY

- 1 SS. Philip and James
- 2 Builders for Christ
- 5 Fifteenth anniversary, consecration, the Rt. Rev. John James Gravatt, retired Bishop of Upper South Carolina
- 14 Thirtieth anniversary, consecration, the Rt. Rev. John C. White, retired Bishop of Springfield

23 Rogation Sunday

24-26 Rogation Days

27 Ascension Day

### JUNE

6 Whitsunday

9, 11, 12 Ember Days

9-16 Outgoing Missionary Conference,  
Seabury House, Greenwich, Conn.

13 Trinity Sunday

14 St. Barnabas

24 St. John Baptist

29 St. Peter

## Seminarians Contribute To Builders for Christ

TWENTY-EIGHT of the Church's 128 overseas missionaries are graduates of the General Theological Seminary, New York City. Emphasis on missions is strong at General and both students and faculty contribute liberally to the seminary's missionary society fund (FORTH, December, 1953, page 20). This year, in addition to regular missionary commitments, \$850 is being contributed from this fund along with the seminary's Lenten offering to BUILDERS FOR CHRIST.

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## Read a Book..continued

preach, and why preach. The book contains detailed explanation of sermon construction, the fruit of Mr. Bowie's many years as parish priest and teacher of homiletics. But this is only part of the book, and he has many things to say about the Bible, the Church, the relation of theology to life, and other topics that will be of interest to the layman.

If *Preaching* is a book chiefly for the clergy that laymen will find of value, Dwight Marvin's *The Faith I Found* (New York, Crowell. \$2.50) is a book by a layman that also will interest clerical readers, because it presents an intelligent layman's rather typical view of theology and spiritual matters. Mr. Marvin might be said to document some of Mr. Bowie's remarks. A newspaper editor and a Presbyterian, Mr. Marvin discusses the loneliness of man, faith, science, mysticism, the Church, the problem of evil, immortality, and other topics. The faith Mr. Marvin has found is more than the simple morality and ethics that often emerge from such books, and he presents it in a convincing and readable fashion.

Albert N. Williams, who has written several religious books and has been an editor for NBC, is editing a series of teen-age biographies under the general title of *Heroes of God*. The first three books in the series are: *Jeremiah: Prophet of Disaster* by Virginia G. Millikin; *Queen Esther: Star in Judea's Crown* by Laura Long, and *Paul: The World's First Missionary* by Mr. Williams (New York, Association Press. \$2, each volume).

The books follow the Biblical narratives closely, are attractively printed, and should prove popular reading for the age group intended, although adults, too, often will find them readable and useful.



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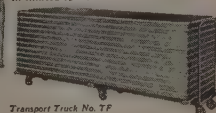
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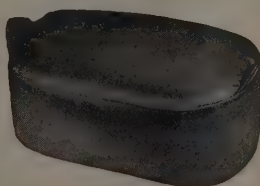
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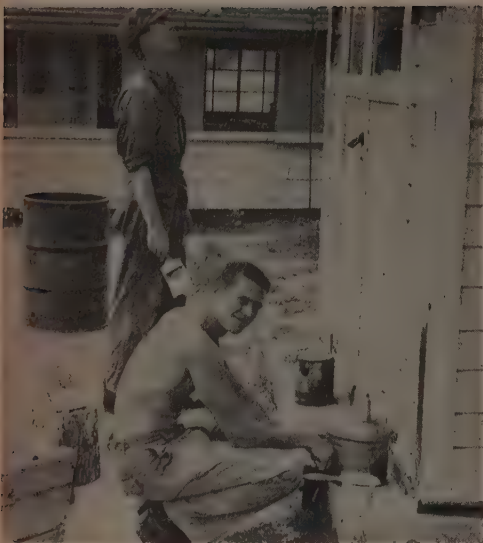
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# YOUR CHURCH IN THE NEWS



APPRECIATION for the Church, which means much to these servicemen on Okinawa, is shown by painting hut converted into school

● FOR the first time, St. Margaret's House, Berkeley, Calif., plans to accept carefully screened undergraduate women for study and training in Christian education.

St. Margaret's has been a graduate school, requiring a bachelor of arts degree or the equivalent for entry, and awarding a two-year certificate or a master's degree in Christian Education for a two-year course of study.

As the only degree-conferring institution for the training of women church workers, St. Margaret's now

RECENT arrival in Brazil is the Rev. Edmund K. Sherrill who is presented to Arthur H. Peacock, mission treasurer, by the Rt. Rev. Louis C. Melcher, Bishop of Central Brazil



BRONZE PLAQUE commemorates the first service held in San Francisco one hundred years ago by the Rt. Rev. William Ingraham Kip, first Bishop of California. Standing left of plaque is Mrs. Carroll E. B. Peeke, great granddaughter of Bishop Kip; right of it is the Rt. Rev. Karl M. Block, Bishop of California; and to his right, Elmer E. Robinson, mayor of San Francisco.

allows mature undergraduates offering themselves for church work, both evangelical and educational, to receive a certificate for two years of study.

● WILLIAM STRINGFELLOW (FORTH, October, 1949, page 24), Harvard Law School student and active in Episcopal college work, presided at a conference that met with the Very Rev. James A. Pike, Dean of New York's Cathedral of St. John the Divine, to organize a committee on Christian vocation and the legal profession. The conference was composed of twenty Harvard Law School students and faculty.

Dean Pike emphasized the great need within the Church for examination of how the Christian faith impinges on legal philosophy, ethics, and practice. The purpose of the committee shall be to illuminate the relationships of jurisprudence, ethics, and theology; and to confront together, the meaning of Christian vocation for the lawyer.

● JAPANESE restrictions now prohibit the importation of used clothing in bulk, thereby preventing the shipment of such articles to institutions of the Japanese Church.

Black market operations plus the rehabilitation of Japan's industries supply the reasons for the new emphasis on local purchase. Objections also have been made to the importation of candy.

Small gifts sent to individuals in Japan from friends in America comply with Japanese regulations, provided they are sent by parcel post and clearly marked as gifts for individual use and not for sale.

Used clothing in wearable condition still is desperately needed, especially in Korea and parts of the Middle East. Send parcel post, marked *Episcopal Clothing*, to the nearest Church World Service center.

● ST. MATTHIAS' Church in Baltimore, Md., has assumed a ministry to the children at the Maryland School of the Blind. Transportation



is provided to bring the children to church and church school in order to prepare them for Holy Confirmation and to tend to their spiritual needs.

Work among the blind in the Church is helped greatly by the Forward Movement Publications which publishes the Order for Holy Communion and *Forward day by day* in Braille. With the aid of these resources, these children are now able to respond more readily to the teachings of Christ and His Church.

● *The Prior being the Most Rev. Father Miguel Villa Murva, the Procurator the Most Rev. Father Josef E'Stivan. Corrales Made Me. Made in the Year A.D. 815.*

In raised letters with the date in arabic numerals, this is the inscription that encircles a bell made by monks and consecrated by the Roman Catholic Church in Spain in the ninth century.



BELL at St. Stephen's Episcopal Church, East Haddam, Conn., is eleven hundred years old and continues to call parishioners to worship

The bell, now marked with wear, was brought to the United States in 1835 by William Willys Pratt, a ship chandler from New York, whose wife then offered it to St. Stephen's Episcopal Church in East Haddam, Conn.

So it came about that this bell began calling parishioners of another faith to divine worship.

● "If you could see a way possible for me to obtain a scholarship from your university, I would like very much to study your course in liberal arts and sciences before entering medical school," wrote Andrew Pyong Chol Park, twenty-one-year-old citizen of the Republic of Korea, in December, 1952.

Fourteen months later, after loss of mail and passport, and reams of immigration red tape, Andrew began classes at the University of the South in Sewanee as a pre-medical student, "to study in your country and serve mine."

All this was made possible by Woman's Auxiliary groups in the Fourth Province.

● A STUDY tour of changing Africa, sponsored by the Association for World Travel Exchange during July and August, 1954, will be open to church people. The leaders will be Dr. and Mrs. Emory Ross, and the group will be limited to forty members. The total cost of the tour, including all expenses, will be \$2,580 and will take in parts of West Africa, Camerouns, the Belgian Congo, Southern Rhodesia, Kenya, Uganda, Ethiopia, the Sudan, Egypt, the Holy Land.

● THE Missionary District of the Panama Canal Zone recently held its thirty-fourth Annual Convocation in



DEAN of College of Arts and Sciences, Charles T. Harrison, welcomes Andrew Pyong Chol Park from Korea to the University of the South

St. Luke's Cathedral, Ancon. Highlight of the week's gathering was a solemn outdoor Evensong attended by two thousand people at the La Boca Ball Park. The sermon was preached by the Rt. Rev. David E. Richards, Suffragan of Albany.

● WELL-EQUIPPED men and women are needed to work for the Church at home and overseas. Recruiting programs are giving every Churchman the opportunity to aid the whole Church in obtaining these workers.

St. Luke's Cathedral in Ancon, Panama Canal Zone





FENTON SANDS, agricultural missionary to Liberia, compares the chemical analyses of the leaves and soil to improve coffee and cocoa crops as part of research for his Ph.D. in pomology at Cornell University

by

RALPH A.  
FELTON

## FOR A BETTER CUP OF COFFEE

**Y**OU who drank coffee or cocoa for breakfast this morning are invited to visit a fifteen hundred-acre farm in Liberia where you can see these crops grow.

This farm, owned by your Church, is a part of Cuttington College and Divinity School, Suakoko (FORTH, April, page 20).

You may need to refresh your memory as to where Liberia is. It is on the West Coast of Africa, is about the size of Ohio, and has about as many people as Colorado or Oregon. You will feel at home here because English is the official language. Someone explains, however, that the country has eight major languages and as many as thirty-two dialects.

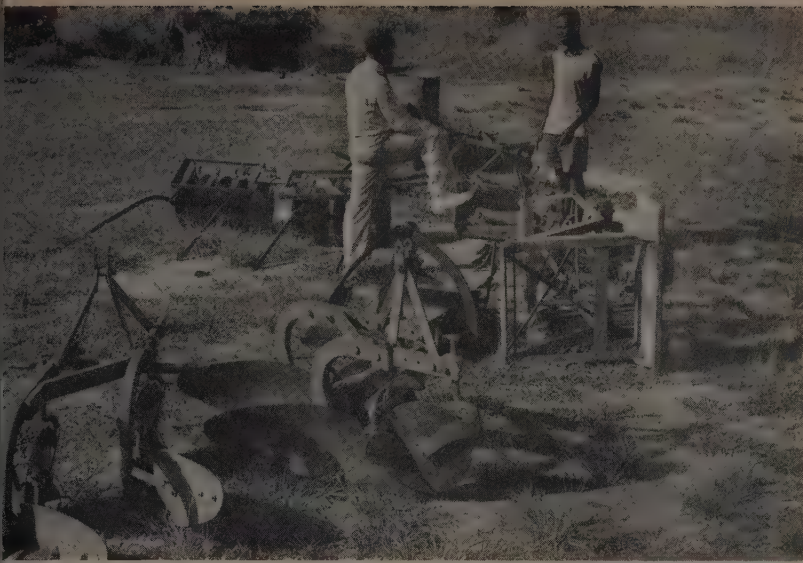
From Monrovia, the seaport town



Griff Davis from Black Star

COFFEE BEANS are being sacked for distribution among Liberian farmers. Liberia seeks to revitalize this crop, once her most important export.





Griff Davis from Black Star

Farm machinery aids in bringing about proper land utilization on fifteen-hundred-acre ranch

and capital, you travel 134 miles inland with a pick-up truck until you come to a one hundred hut village called Suakoko. This means "cocoa town." Here is a real college where teachers, preachers, and farmers are trained.

The man you will want to see is Fenton Sands. He runs this fifteen hundred-acre school farm by which he hopes to make this school self-supporting. He also supervises a two hundred-acre school farm at Bromley, where rubber and citrus fruits are produced. He has still another three hundred-acre school farm at Bahlsmer, where he raises oil palms and yams.

It looks as though such a job is too big for one man until you find that he has been trained especially for this task. First he had four years in the Cornell College of Agriculture and later came back for his doctor's degree in the Department of Pomology, the science of fruit growing.

"Our main money crops," he explains, "are coffee, cocoa, and oil palms. We have five hundred acres in coffee trees, three hundred in cocoa and one hundred in oil palms. We also have twenty-five acres of citrus fruit, fifteen of ginger, and five of pineapple.

"We have moved our rice down from the hillsides to the swamp land. We are trying to teach everybody to plant trees instead of rice on the slopes in order to hold the soil.

"We have a garden big enough to raise the vegetables to feed our forty-five students. Usually we have some forty head of cattle, twenty-five hogs, and approximately five hundred laying hens."

You ask, "Who does all the work on this fifteen hundred-acre ranch?"

"Ten students who work as apprentices for a two-year period," Mr. Sands tells you. Although he teaches two agricultural classes in the school, he finds this supervised farm work is the best way to train farmers.

"What is your farm plan, Mr. Sands, or what are you trying to accomplish?" you ask, because every-

thing here seems very different from farming back home in America.

"Proper land utilization is my first concern," he tells you. "If you had been here for a few years, you would have seen the land getting poorer every year. I want to get tree crops on all the hillsides to hold the soil and to improve the land.

"Then I want to show the people how to raise some cash crops. In this way they will learn that they can afford to have schools, churches, and a higher standard of living. We ship our coffee, cocoa, and oil-palm products to you in America and let you help our missionary work when you purchase them. "Well now, I never thought of missionary help like that. A good idea you have there, sir!"

"And Dorothy, my wife, is a home economics major from Hunter College. She is trying to get the people to increase their protein intake. That's the reason we're producing our eggs, meat, poultry, and soya beans. She is conducting pre-natal and post-natal clinics, while I am draining swamps to starve mosquitos and stop malaria."

"Mr. Sands, these tree crops are new to us in America. How long does it take them to get into production?" you ask.

"Cocoa trees get into production in five years, coffee trees in three years, ginger in fourteen months, and bananas in twelve months."

The Overseas Department sent Mr. Sands to Costa Rica for five months to study coffee and cocoa

continued on page 28

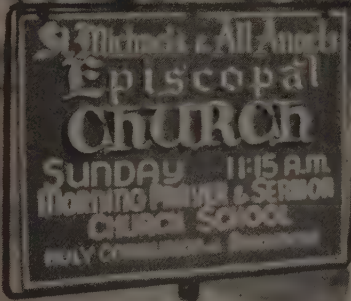


Griff Davis from Black Star

BARN at Cuttington College is proposed site for agricultural laboratory where Fenton Sands plans to teach farmers how to make soil and leaf analyses, and how to feed the worn out soil



# PENTECOSTAL FIRE BURNS BRIGHTLY IN ISSAQUAH



Sign is set up in front of church each Sunday

By JACKSON W. GRANHOLM

WHEN one drives east from the City of Seattle, Wash., the most direct route across the spectacular Cascade Mountain Range is U.S. Highway 10. Highway 10 proceeds east from Seattle across the Lake Washington Floating Bridge and over scenic Mercer Island. From here a shorter bridge conveys the road back to the mainland just south of the rapidly growing City of Bellevue. A few miles to the east of Bellevue the highway winds through rolling green countryside overlooking blue Lake Sammamish. Immediately south of Lake Sammamish, nestled against the foot of Squak Mountain just where Highway 10 begins its long climb to the summit of Snoqualmie Pass, is the City of Issaquah, population 958.

Every Sunday in the little City of Issaquah, people pray. From the concrete block interior walls of the Seventh Day Adventist Church there echo the time-honored words of the *Benedictus es, Domine*:

*Blessed art thou, O Lord God of our fathers: praised and exalted above all for ever.*

Their hands, holding Prayer Books, rest on the hard backs of wooden folding chairs. They kneel

on pillows or on sponge rubber kitchen mats. Some of the people are old. Some are young. Together they pray.

How is it that, on Sunday in Issaquah, the phrases of The Book of Common Prayer ring out in the Seventh Day Adventist Church, the concrete block structure on the corner of Mill and Espeth Streets? This structure was built slowly, block on block, with the day-by-day personal labor of a tiny group of Seventh Day Adventists.

One day three men came to Issaquah. Like the Wise Men they came in Epiphany. Unlike the Wise Men they had no camels. One came in a tan Plymouth, one in a green Lincoln, one in a red Studebaker. They were the men of the ways and means committee of the parish of St. Luke in the nearby City of Renton, Wash., thirteen miles away.

Everywhere that these men went in Issaquah they talked to people. Of each person they asked the same question:

*Do you want the Church in Issaquah?*

*Will you come and worship if the Church comes?*

*Are you willing to work actively to help bring it?*

*Do you know anyone else to whom we should talk?*

When the men felt that they had talked to enough people, they went back to Renton, where they told their story to the Rev. Godfrey W. J. Hartzel, rector of St. Luke's. Mr. Hartzel was interested. "I am willing to try," he said. "We must try!"

Three weeks later Evening Prayer was said in the Masonic Hall in Issaquah. Twenty-five people were there. The editor of the *Issaquah Press* had written a very kind and complimentary article about the effort. People came from the nearby communities of Fall City, Snoqualmie Falls, Snoqualmie, and North Bend. After Evening Prayer, the people gathered around mugs of

steaming hot coffee. They talked frankly about establishing a mission church in Issaquah.

Many people were skeptical. It had been tried before. Services had been held sporadically, but always the attempt had been a dismal flop, falling of its own dead weight. Somewhere along the road to Issaquah the pentecostal fire had flickered out.

In spite of this discouraging history the people were willing to try. Two weeks later the beginning was made. The first regularly scheduled service was held in Issaquah.

For a time the Evening Prayer services alternated back and forth between Issaquah and nearby Fall City. It soon became apparent that Issaquah, the larger of the two towns, was the best place in which to hold services.

Quarters were rented in a local mortuary and here worship was held each Sunday evening. The time and the place were not the best. Issaquah is, to a great extent, a farming community, and many people had cows to milk or chickens to feed at the hour at which services were held



ANNUAL visitor to St. Michael's is the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia



each Sunday. Many people, also, objected to holding services in the mortuary, though, in one sense, there was noble precedent for this action in the catacomb-based worship of the early Roman Christians. At any rate, the decision was made to change the time and the place.

Then came the opportunity to rent the Seventh Day Adventist Church. In adherence to their beliefs, the Seventh Day Adventists had no use for their church building on Sundays. They saw no objection to renting it to the tiny group of Episcopalians.

Still the tiny group in Issaquah had no official connection with the Diocese of Olympia. They received no funds and were not listed as a mission church. In effect, they governed themselves with much good advice and help from the rector of St. Luke's, Renton, who acted in unofficial capacity as vicar of this tiny station.

At the end of the first year things were at a low ebb in Issaquah. The attendance was disappointing. Liaison between Renton and Issaquah was proving difficult. Nearly everyone connected with the work became discouraged. It looked as if the pentecostal fires were about to flicker out again.

Some diocesan funds were available to help the work, but, in the early summer of 1952, these had been used. It was at this time that

an important decision was made. The rector of Renton could not leave his parish each Sunday morning to journey to Issaquah. It looked as if the little mission would die, at least for the summer. But, there was an organization of men at St. Luke's, Renton. This organization was so informal that it had no name, no officers, and no funds. It met each fortnight to study Holy Scripture. The three men who had originally come to Issaquah in the Plymouth, the Lincoln, and the Studebaker were members. The rector approached them with the problem of the mission at Issaquah. The men decided to lead the services themselves for that summer.

Each Sunday in the summer of 1952 these men went to Issaquah in groups of twos and threes. They read Morning Prayer. Some read with halting voice and trembling knee and with tiny beads of perspiration on their foreheads. All read with a feeling of something accomplished, something worthwhile done.

As these men came to Issaquah a strange thing happened. The faltering little congregation began to grow. Slowly, little by little, the attendance increased each Sunday. From that time on it has never ceased growing.

One of these men, Clarence A. Lody, had been a lay reader. He was the only member of the group with formal theological training. For



RENTED church building is temporary home of St. Michael and All Angels, Issaquah, Wash.

some years he had served as the church school superintendent of St. Luke's. At the end of the summer of 1952 he indicated to Mr. Hartzel his desire to work at Issaquah.

Under Lody's leadership the mission continued to grow. It sprouted a church school and a choir. Through purchases and gifts many material things were added: a processional cross, vestments, altar furnishings. The group adopted a name: St. Michael and All Angels. On January 1, 1954, the Church of St. Michael and All Angels, Issaquah, became the newest mission of the Diocese of Olympia.

Today Clarence A. Lody is a candidate for Holy Orders. No one doubts that the Church of St. Michael is here to stay. It is one of the most vital congregations in the Diocese of Olympia. Each year the Rt. Rev. Stephen F. Bayne, Jr., visits St. Michael's for Holy Communion, Confirmation, and Holy Baptism. Funds are being built up for the acquisition of property and the construction of a church. The wonderful co-operation of Episcopalian and Seventh Day Adventist must eventually end as the Church of St. Michael and All Angels, coming of age, builds its own house of worship. Today in Issaquah the pentecostal fire burns brightly.



ISSAQUAH, basically a farming community at the foot of the Cascade Mountains, has been without the Church for a long time. Today the construction of their own church seems imminent.

● Mr. GRANHOLM, a research engineer at Boeing Airplane Co., Seattle, is a vestryman at St. Luke's, Renton, Wash.



By  
ROY J.  
MORTON



HONORARY membership in United Automobile Workers C.I.O. is presented to the Rev. Malcolm Gray Dade by Judge George Edwards in recognition of Mr. Dade's progressive leadership. To right is A. Phillip Randolph, distinguished Negro labor leader.

## Faith & Courage Make St. Cyprian's A Strength in Its Community

An important part of the Episcopal Church is its Negro congregations. One of the 331 distinctively Negro congregations is St. Cyprian's, Detroit, the story of which is told in these pages. The stories of some of the other churches will be told from time to time in this Magazine. Most of these churches are served by Negro clergymen, but 40 are served by white ministers and 22 are without any clergyman. A few of the 242 Negro clergymen are in specialized ministries: 5 as chaplains in the Armed Forces, 7 as chaplains in schools and colleges, 4 overseas, one a theological seminary professor, 2 with the National Council, and one a bishop overseas. There are 9 professional women church workers and 20 Negroes are preparing for Holy Orders. The number of Negro communicants is nearly seventy thousand.



St. Cyprian's, Detroit, Mich., a force for good in the community, grew from a small mission



EACH year on St. Cyprian's Day, September 16, a significant event in the life of the City of Detroit takes place at St. Cyprian's Church. At its anniversary and appreciation banquet this parish of more than four hundred people honors Detroit citizens who have worked for the promotion of interracial understanding. Among those so singled out by St. Cyprian's have been Walter Reuther, president of the C.I.O.; David Henry, former president of Wayne University and now vice president of New York University; and Benson Ford.

The presentation of these awards is significant, for the rector of St. Cyprian's, the Rev. Malcolm G. Dade, himself a Detroit civic leader, regards as one of his own most important activities the promotion of religious and racial harmony. A year and a half ago at the observance of a century of Negro progress in the city, the Detroit Historical Society presented him with a bronze plaque for his outstanding contributions in promoting interracial and inter-religious understanding throughout Detroit.

A native of New Bedford, Mass., Mr. Dade received his A.B. from Lincoln University, and began to read law at Boston University. He decided, however, to enter the ministry and so moved across the Charles River to Cambridge and the Episcopal Theological School, from which he graduated in 1934. After working in the Boston City Mission and St. Cyprian's and Christ Churches, Cambridge, he became priest-in-charge of

St. Cyprian's Church, Detroit, in 1936.

During the eighteen years that Mr. Dade has been there the church has become a power for good in the community and has grown from a small mission to an independent parish. St. Cyprian's, which was begun in 1920, has founded and mothered three missions: St. Augustine's, Detroit, 1936; St. Clement's, Inkster, 1940; and the Church of the Resurrection, Ecorse, 1948.

In the early days of his ministry, Mr. Dade followed an exacting Sunday schedule. He celebrated Holy Communion at St. Cyprian's at 7:30 a.m.; then dashed to St. Augustine's, a thirty-minute drive, for church school at nine and Morning Prayer at eleven. He then returned to St. Cyprian's for church school at one, and when St. Clement's was organized, he added another thirty-mile roundtrip to Inkster for Evensong.

St. Cyprian's began to grow fast



Children meet with rector and director of religious education at St. Cyprian's church school



Now an independent, debt-free parish, St. Cyprian's circle of influence continues to grow

under Mr. Dade's leadership. Two years after his arrival, a new church was built and dedicated. Six years later it became a parish, and within seven years the debt-free building was consecrated.

Not only is St. Cyprian's a founder of missions, it also is the source of men for the ministry. During the episcopate of the late Rt. Rev. Frank W. Creighton, Sixth Bishop of Michigan, two postulants were ordained to the priesthood and assumed charge of two of St. Cyprian's missions. The Rev. Samuel F. Williams became vicar of St. Clement's, Inkster; and the Rev. Richard T. S. Brown became vicar of St. Augustine's. Both these men were chaplains; Mr. Brown was with the Army



## St. Cyprian's . . . . . continued



DETROIT attorney, Willis M. Graves, is active in Supreme Court for restrictive covenant cases



MISSIONS, St. Augustine's (above) with the Rev. Harold A. Young, curate; and St. Clement's, Inkster, Mich. (below), are two missions founded and still supported by St. Cyprian's

and Mr. Williams is chaplain of the Detroit Juvenile Court.

Today two communicants of St. Cyprian's look forward to the ministry. Lt. F. Maxwell Richards plans to begin his seminary training upon release from the Armed Forces, and Dr. William Venable, a successful dentist, hopes to start his training for the perpetual diaconate. Dr. Venable, who has given fifteen years of self-effacing service to his parish, anticipates assisting his rector in his missionary endeavors.

It was not long ago that another young man in the parish also wanted to help his rector. At the funeral of a well-liked young member of St. Cyprian's, the rector issued a challenge to the older boys and girls of the church school to translate their sorrow into a living testimony for Christ in the life of the parish.

After the service, a church school teacher and lay reader visited the rector in his study. "I want to accept that challenge," he said.

The rector asked him if he really would take on a task for Christ.

"Yes," the young lay reader replied, "I want to do something with my life. What would you advise?"

The young man was Samuel Fisher Williams. He became lay reader in charge of the Inkster Mission and studied for Holy Orders under the guidance of the examining chaplains of the diocese. He was ordained in 1947. Since Mr. Williams went to Inkster, church membership has increased, and there are an active

youth group and a large, flourishing Sunday school. Inkster, a community developed by the late Henry Ford as a model housing project, is today the home of many World War II veterans.

A few miles from Inkster is another small industrial community, Ecorse. The rector of St. Cyprian's and the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, felt this was another site for a successful mission. Begun in 1948, the Church of the Resurrection, under the leadership of Mr. Williams, has prospered to the point where the diocese has secured suitable land for a church building.

In its three missionary endeavors, St. Cyprian's has received aid and encouragement from the Bishops of Michigan, and in the case of St. Clement's, a grant from the National Council toward the cost of a parish house. As the mother church, St. Cyprian's has a keen interest in the development of all its missions. This past year the Rev. Harold A. Young, curate of St. Cyprian's, took charge of St. Augustine's, succeeding Mr. Brown, who went to Harrisburg, Pa. St. Cyprian's now looks forward to the day when it again can bring another mission into existence.

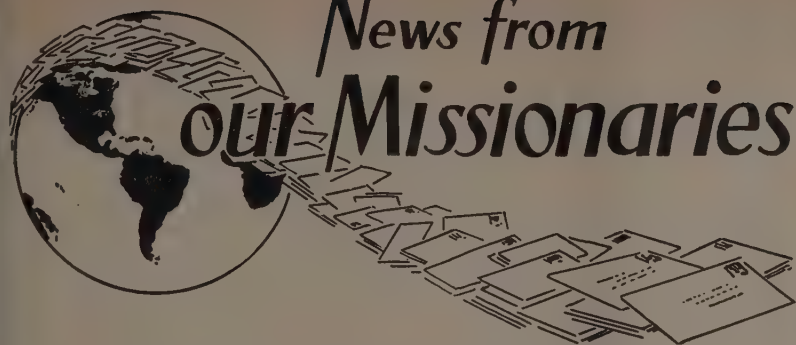
The parish, strong in missionary zeal, is supported by a strong and devoted laity. Among its outstanding communicants is Willis M. Graves, Detroit attorney. Mr. Graves, who has practiced law for more than thirty years, is nationally known for his appearances before the United States Supreme Court in behalf of restrictive covenant cases. He frequently has served the cause of racial justice without compensation and often at his own expense. In recognition of his contributions to his parish as senior warden, vestryman, and secretary, Bishop Emrich awarded him the Church's service medal in 1948.

The parish also recognizes the contributions made by its guilds and organizations. Each year the last three Sundays in October are devoted to youth work, the men's club, and the Woman's Auxiliary, respectively. In a worshipful manner each

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## Houses for Tarumi Conference Center

By the Rt. Rev. MICHAEL H. YASHIRO

*Shortly after General Convention, the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Sei Ko Kwai, asked the National Executive Board of the Woman's Auxiliary for help toward special projects important to the Church in Japan. One of these projects was the provision of additional houses at the Tarumi Conference Center. From the New Buildings Item of the United Thank Offering Budget \$5,000 was appropriated toward this project. Bishop Yashiro tells the story.*

WHEN I wrote the budget committee of the Nippon Sei Ko Kwai about my plans for the Tarumi Christian Center (FORTH, March, page 19), in the Diocese of Kobe, they said, "We have a confidence about this Tarumi plan. We put this as the first project among our

appeals." So our asking is not from one diocese, but from ten dioceses.

My idea is to establish a rural center of the better farming by which Bishop Grundtwiz of Denmark saved the terrible situation of the shortage of food in that country in the beginning of the nineteenth century. Besides this, I planned to establish the conference center there, so that all Christian communions can have their conferences or camps there.

Being Presiding Bishop, I hesitated to ask for help. Fortunately, the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, gave me a fund to build my house. So I got the permission from him to build my house on this land where there were no buildings.

The whole diocese was thrilled about it. I have the St. Michael's team of work camps in Kobe. They worked hard and built our house.



DAUGHTERS of Japan's Presiding Bishop help plaster wall of house at Tarumi center

Besides, our WA had bazaars frequently and raised funds so we were able to build six houses as well as one big hall.

We opened the conference center in April with the annual meeting of our WA. From then until I left for General Convention we had six conferences totalling 920 people.

Our hall can take more than two hundred people, but there are only six houses, which can take sixty people to stay. When we had the Kobe College Conference they stayed in their trailers. I want to build fourteen houses more, in order to meet the urgent requests from various dioceses and institutions.

Our work camp team can build these fourteen houses. It will cost about \$10,000, but we will raise \$5,000 here. Would you please let us have \$5,000 to start with?

*In a letter written later, he said:* Thank you very much for your grand news. We are all thrilled to hear of it. In April we have the annual meeting of the WA at Tarumi Christian Center, and more than 160 women gathered together. The Hon. and Mrs. Francis B. Sayre visited us.

It was a pity, however, that we were not able to provide the accommodations for all these people. More than one hundred had to go back home by night and had to come up to the place again in the morning. The summer vacation is coming soon. We are looking forward to start the building work right away.



Total of fourteen small houses is goal for Japanese Church's Tarumi Conference Center in Kobe





# NO VACATION FROM



PROCESSION of children precedes daily worship which is essential part of program at Trinity Cathedral Vacation Church School, Phoenix

## Vacation Church Schools: An Evangelistic Opportunity



By GLADYS QUIST



FROM California to South Carolina, from Florida to Oregon, from Texas to Maine parish doors were open last summer for more than fifty thousand children of the Church. In fifty-one dioceses, thousands of adults shared in the planning, administering, and teaching in 624 Vacation Church Schools.

These adults were exploring seriously the discovery made when two thousand years ago our Lord was asked *Who is the greatest in the kingdom of heaven?* and he called a little child and set him in the midst. Contrast this discovery with the struggle in the world today for the hearts and minds of children.

Consider the program of education in East Germany and China where few restrictions are placed on the religious beliefs of adults but every effort is made to crush and control the opening thoughts of religious life in children; where concepts of the non-existence of God are being implanted so that a religion of the State may become a reality.

Adults of the Church are tapping the great reservoir of free time which exists in the long summer months to reach not only children already

ing for a period of prayer, study, play, and directed attention to things of the inner life. The moment of attention to 'God-things' in a child's life is brief and fleeting, though intense. When adults consecrate their time and talent to meet these moments there is bound to be a happy result for both. That happened in our Vacation Church School!"

The Vacation Church School movement is not limited to the Episcopal Church. For more than fifty years it has been a growing movement within Protestantism and has been and is a missionary evangelistic force in the lives of children and adults. It began and has continued as a lay movement organized and administered on the parish level to meet local needs.

The unreached and the unchurched have been reached; new

In these relationships children can feel a sense of belonging, know the excitement of achieving, and catch the joy and security of believing.

A comment gleaned from last year's reports speaks to this point, "Parents became aware of the interest and enthusiasm their children have for this type of school. The Vacation Church School brought ten new pupils to our regular Sunday school!"

Trinity Cathedral in Phoenix, Ariz., is but one of the hundreds of Vacation Church Schools held last summer. Mrs. John York, director of Christian education, said of the school, "The possibilities for craft and study excited the imaginations of the children."

This school illustrates not only a missionary enterprise in its own establishment but also in its presentation of study material based on



MODELS of Liberian villages carried out missionary theme in first and second grades at Trinity Cathedral Vacation Church School during 1953. Ratio of teachers to children was one to ten.

leadership has been discovered and trained; homes and churches have been helped to discover a greater unity in the task of Christian education; and devotional life and religious understanding and living have been strengthened for all who have participated.

The every-dayness of the Vacation Church School challenges the interest of non-church boys and girls and is often their first introduction to the Fellowship. Time and continuity of sessions permit leaders to capitalize on this interest. Christian relationships are established between leaders and children.

In a postscript to the report of this school is the statement, "I forgot to mention that an offering which amounted to \$26.06 was taken up on parent's night and sent to the National Council for missions in the countries studied."

This school selected missions as the subject of its studies because it was an area neglected in the course of their regular Sunday classes. They took advantage of the chance to integrate the Vacation Church School into their total program of Christian education instead of making it a thing apart.

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● Miss QUIST is Assistant Secretary of the Children's Division, National Council's Christian Education Department.



Old  
Trinity  
is on the  
Air

TRINITY CHURCH on Broadway at the head of Wall Street in financial district draws to its services people from all parts of New York City





To reach people and reach them effectively is never-ending goal of Trinity Parish in New York City. Radio participation and support helps Trinity extend the week-day ministry, cross the Spanish-language barrier, and penetrate the urban melting pot.

THE bells of Trinity Church in New York City ring throughout the granite canyons of Wall Street, welcoming the secretary at her lunch hour and the tired job seeker, the investment counsellor and the messenger boy seeking rest from the hub-bub of the stock exchange. Three days a week and five during Lent they come for the noonday service.

Every day a thousand New Yorkers enter the historic church which, with its six chapels in other parts of the city, provides a model ministry in a modern city. The rector, the Rev. John Heuss, and the twenty clergy of the parish are ever mindful of the never-ending object of their ministry: to reach people.

Today Trinity Parish not only maintains a constant schedule of services, lectures, instruction, and personal counselling to draw people to the Church; the parish has harnessed the modern miracle of radio to bring the Church to the people. Radio has become a missionary tool, helping Trinity to reach both the church and the unchurched, the parishioner and the transient, not just on Sunday, but every day of the week.

#### Friday Service Broadcast Weekly

The bells which ring through Wall Street are heard once a week by a large radio audience. Since the first of the year Trinity has bought time on station WQXR in order to broadcast the twelve-thirty service each Friday. The service includes music by a special radio choir, the lesson, prayers, and a brief message relating the Church to city life. During Lent the radio listeners heard the guest speaker of the week. Although the broadcast originates in the Church, the congregation is not even aware that an engineer, producer, and announcer are present in the sacristy, and only the radio audience hears the announcer's voice.

Trinity Parish's first experiment with radio was a sustaining program

broadcast for a number of years over the CBS network. Featuring St. Paul's Chapel choir, it was entirely a musical program. The new programs are proving to be an effective way to extend the ministry as well as to make the name of Trinity better known outside the Wall Street area.

In addition to the Friday broadcasts Trinity Parish is engaged in two co-operative radio undertakings: transcribed dramatizations of the Church's work for the NBC series, *Let There be Light*, produced in co-operation with the National Council of Churches Radio and Film Commission; and co-sponsorship with the Protestant Council of the City of New York of an experimental Spanish-speaking program.

#### Four Radio Dramatizations

Four *Let There be Light* dramatizations have been produced about Trinity Parish. "Strife and Glory," an historical sketch about St. Paul's Chapel during the Revolution, was heard over three hundred radio stations in the United States on the Sunday before George Washington's Birthday.

In the depressed neighborhood of Henry Street on the lower East Side, two Trinity Parish chapels, St. Christopher's (FORTH, January, page 22) and St. Augustine's are ministering to one of the most crowded areas of New York. "East Side Constitution" dramatized the work of St. Christopher's in the organization of a boys' club as a step toward giving the youth of the Henry Street melting pot a feeling that they belong.

The role of St. Augustine's in a recent race disturbance was the subject of "Seven Days on Scamel Street." It contained a message that neighbors must help each other and the Church must show the way. Fourth in the *Let There be Light* series, "The Rock of Wall Street," described the varied ministry of Trinity as an urban church.

The auspices of the Radio and

Film Commission have made it possible for Trinity to maintain high production standards while exploring new ways of telling the Church's story. The four programs have enabled Trinity to retain self-identification while co-operating in an interchurch project.

#### New Spanish-speaking Program

On Sunday, March 28, what is believed to be the first Spanish-speaking religious radio program in the United States was broadcast from five to five-thirty, a family listening hour, over New York's foreign language station, WWRL. It was the first of a new series for which the Protestant Council is paying about two-thirds the budget, Trinity the remainder.

Reaching both the unchurched and members of New York's 203 Spanish-speaking congregations, most of whom are Puerto Rican, the aim of the program is to help the stranger in the city and to create a friendly atmosphere toward religion and the Protestant Churches.

The weekly broadcast includes church music from Puerto Rico, a short message, and a seven-minute interview with an individual who has been helped by the Church. The discussion on each program pertains to a specific problem such as employment, adult and child educational opportunities, housing, medical aid, and church membership. At the end of each program an announcement is made that literature is available on the subject of the day. The literature is not mailed directly, however, a unique divergence from customary procedure. The applicant's name and address is forwarded to the clergyman nearest to him, who personally makes the delivery.

The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York and formerly Bishop of Puerto Rico, was the speaker on the first Spanish-speaking broadcast. The interviewer

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ASSEMBLY of instrument panel before twelve-thirty service at Trinity each Friday is almost as familiar a sight as the donning of choir robes. The producer, engineer, and announcer conduct the broadcast under plaque in memory of Alexander Hamilton. A signal light cues members of choir who move noiselessly from their seats into a group around microphone in chancel.

was the Rev. Alberto B. Baez, pastor of the First Spanish Methodist Church in Brooklyn. The choir of the Second Disciples of Christ Church in New York sang for the program. On succeeding programs speakers have been drawn from all the Protestant Spanish-speaking clergy of the city.

It is hoped that the program will continue throughout the summer and into the fall with far-reaching effects among the Puerto Ricans, ninety per cent of whom own radios.

Without the influence and support of Trinity Parish, this co-operative approach to New York's Puerto Rican people would not have been possible.

As a large real estate holder, Trinity is a wealthy parish, and one of the problems uppermost in the minds of the rector and vestry is how to make best use of their assets in order to serve a polyglot community. Radio is not the only answer, but it is proving to be a good answer. With this in mind Trinity is planning its newest scientific undertaking: the use of television, thus maintaining the parish tradition of keeping in step with the times.

For almost two and a half centuries, Trinity has kept pace with the inevitable change which has

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VESTED CHOIR prepares for service. Clergy who participated on April 2 were (left to right) the Rev. John Heuss, rector, who announced the coming services; the Rt. Rev. John E. Hines, Bishop Coadjutor of Texas, guest speaker of the week; the Rev. Bernard C.

Newman, vicar, who led the prayers; and the Rev. Ernest K. Nicholson, curate, who read the Lesson. George Mead, organist and choir-master of Trinity and director of the special radio choir, is in the back row at left. Microphones are only visible evidence of broadcast.





Oregon State Penitentiary

WEEKLY SERVICE is conducted for members of St. Cornelius' Church, Salem, Ore., in chapel of Oregon State Penitentiary. The Rev. Thomas M. Baxter, chaplain to State institutions in Diocese of Oregon, also holds service at prison farm three miles away. Men have own church officer

# I Was in Prison and Ye Came to Me...

MEN IN OREGON STATE PENITENTIARY HAVE THEIR OWN MISSION

**A**LTHOUGH movie and television audiences see it now and then, there is a section of life which is totally unfamiliar to nine out of ten people. I refer to life in prison. Probably this explains why the entertainment world occasionally gets away with grotesquely inaccurate sketches of prison life.

A few years ago the Diocese of Oregon created the office of chaplain to State institutions to which a priest devotes half his time. This is feasible because all State institutions in the diocese are in the immediate vicinity of the State capital, Salem. The State Penitentiary has two official chaplains, a fulltime Lutheran pastor and a part-time Roman Catholic priest. There are about seventeen hundred inmates, so there is plenty to do.

● MR. BAXTER, vicar of St. Mary's, Woodburn, Ore., is chaplain to State institutions and the Hillcrest School, Salem, Ore.

By the Rev.  
THOMAS M. BAXTER

When I first became chaplain to State institutions three years ago, I knew of exactly one communicant of the Church inside the walls. Later I found five others.

Since official chaplaincy is provided, I am not supposed to do any evangelizing, but only to minister to our own people. There is nothing to prevent the men from doing so, however, and I have never seen a more magnificent job of lay evangelism. Almost every week one or more of the men brings a friend. Altogether some sixty men have attended services at one time or another. Not all stick, of course, but many who have not decided to be confirmed nevertheless attend regularly. Doubtless some of them eventually will be confirmed. So far I have baptized sixteen and presented twenty-two for confirmation, none of whom had any

connection with the Church before they entered prison.

Since so many were coming into the Church, it seemed appropriate that they should have something to which they might belong. A little over a year ago we organized the Church of St. Cornelius the Centurian, a mission of the Diocese of Oregon. I gave some thought to the name of the Penitent Thief, but I thought that would be rubbing it in. Besides, when they are released, I want to be able to transfer them without shouting from the housetops where they have been. St. Cornelius' has a parish register, a communicant list, and one lay officer known, appropriately enough, as the warden. I conduct a service at the prison every Monday evening, which is attended by thirty to thirty-five men, and on Saturday afternoon, I minister to four or five men at the prison farm.

If you were to ask me how I deal

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# I Was in Prison . . . . . continued

with the criminal class, I should tell you that I don't. I have never met any of them. I am in contact with a considerable number of men, many of them distressingly young, who look, act, and talk exactly like the men one meets on the street every day. It may be that there is a criminal class; I would not know. If there is, obviously most of them are outside the prison walls, and those who have had the misfortune to be caught would not seek our company.

If you are seeking a learned treatise on criminology, or penology, I shall disappoint you. I have heard much talk about such things as capital punishment, the indeterminate sentence, and a fulltime parole board, and though I have my personal opinions on these subjects, I would rather leave the discussion of them to those who know more about them than I do.

I am sometimes asked how I talk to men in prison. I talk to them exactly as I talk to anyone else.

One problem that presents itself in prison life is "riding the Bible." This is prison language for using a feigned interest in religion to curry favor with the authorities in order to obtain an early parole. The boys have nothing but contempt for Bible riding, and rightly so. As a result, many men are deterred from showing an interest in religion for fear of

being ridiculed as Bible riders.

I do not know how we can prevent Bible riding altogether. I try to make it clear that I have no special influence that I can legitimately use, and that apple polishing will get them nothing, but it is not for me to judge the genuineness of a man's motives. If there is anything which I can do legitimately for them, I certainly do it.

If a man were to slip me a letter to mail, I should have to slip it back, or I would soon be out on my ear if I tried such tricks. There is much that can be done, however. One man has not heard from his wife in a long time. Another man's wife is supposed to get relief, but, not having received it, she is left destitute with three children. Another wife has had her children taken away from her and put in a foster home. Will I please look into these matters? Of course I will. To many of these men I represent the only contact with the outside world. If a service is legitimate, I perform it. If that is riding the Bible, that is too bad.

What can you as a Churchman do about this kind of ministry? You can find out what your diocese is doing along these lines. What we are doing in Salem can be and is being done in other places, too.

At St. Cornelius' Church, Salem, there are twenty-two communicants

who had no connection with the Church before they came to us. Eventually most of them will leave us. Suppose one of these twenty-two came to your church bearing a letter of transfer from me, what kind of welcome would he get? You do not have to worry about getting him a job; there are others to attend to that. He should not ask you for money; the days are gone when a man left prison with five dollars and a new suit of clothes. A man is required to deposit in the prison bank half of all the money he earns or has given to him. He withdraws his savings when he leaves prison.

But what kind of welcome would you give him? There are two mistakes you can make. You can snub him, or you can be overdemonstrative with him. One is as bad as the other. I suggest that you make no reference to his past unless he introduces the subject. Just treat him as you would any other Churchman who moves to your parish, because that is what he is, a fellow member of the Body of Christ.

## No Vacation From God

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They were re-echoing the feeling expressed by a clergyman, a diocesan director of Christian education, "The Vacation Church School has been set aside by some as somewhat of an added feature to the total picture, as something we can take or leave without serious effects either way. But, I feel very strongly that we lose one of the greatest opportunities of teaching the Way of Christ by not having a Vacation Church School."

Again this summer dioceses, parishes, and missions will conduct Vacation Church Schools. Nearly all will be planned by parents and clergy in individual parishes. Others will be under the general direction of diocesan departments.

The National Council shares in this work through training programs sponsored by its Town and Country Work Division and the Department of Christian Education. More than ninety seminarians worked last summer in this program under the supervision of the Town and Country Institute at Parkville, Mo., and

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Salem, Ore., *Capital Journal*

**WITHIN THE WALLS** Confirmation is administered by the Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon. Mr. Baxter has baptized sixteen and presented twenty-two for Confirmation.



# ONE BRAZILIAN PARISH HAS TWELVE MISSIONS

TO practice as well as preach the Gospel is the goal of the Church of the Crucified, Bagé, Brazil, and its program today indicates that it has been doing just that in the fifty years of its existence.

The first mission of the parish was founded in 1906 when the Rev. Antônio Guimarães was rector. Through the years the parish has added new ones until now there are twelve small missions located throughout the city, in addition to the aided parish of the Crucifixion which Mr. Guimarães founded after his "retirement."

An important day for the Church of the Crucified was September 13, 1953, when it celebrated its fiftieth birthday. On that day Mr. Guimarães' grandson, Eloy Guimarães, was ordained to the diaconate by the Rt. Rev. Egmont M. Krischke, Missionary Bishop of Southwestern Brazil. The same day, the bishop confirmed thirteen candidates in the Chapel of the Holy Spirit, one of the parish's missions. In the evening 102 candidates were confirmed and on the following day at St. Stephen's Mission, twenty more.

The Chapel of the Holy Spirit is one of the most unusual of the parish's missions. Located in the city jail, it occupies a room which has been set aside and furnished for use solely by the Episcopal Church. Here, as in the other missions, lay men and women, especially members of the Brotherhood of St. Andrew, take an active part. The Ven. Antônio Guedes, rector of the Church of the Crucified, is able to visit the missions only once a month and the large corps of active lay people carry out most of the work.

To care for transients, the city has helped the parish maintain a night shelter where travelers going between Rio Grande and Santa Maria are given meals, a bed, and sometimes clothing. Vagrancy has become less of a problem to the city.

Juvenile delinquency also has been reduced through the constructive activities in the parish's farm for boys where they are taught agriculture and, through recent additions to the farms' facilities, such trades as printing and carpentry.

Some distance from Bagé, the Church maintains a rural school and

within the city itself a day school is a part of the work of most of the missions. Because illiteracy is a problem in the city, the same room that is a chapel on Sunday and a grade school in the morning is also used at night for adult education.

The parish has had as rector two men who have since become bishops. The Rt. Rev. Athalicio T. Pithan, Missionary Bishop of Southern Brazil, was rector of the Church of the Crucified for thirteen years. He was succeeded by Bishop Krischke, who was rector for four years.

The past fifty years of this parish are significant as they stand; its future also promises to hold importance for the people of Brazil.

## LET US PRAY

### Whitsuntide

HOW awful is this day and how marvellous this hour, wherein the Holy Ghost will come down and overshadow this oblation and hallow it! Let us stand in quietness and in fear and trembling, and pray that the peace of God may be with us.<sup>1</sup>

BLESSED be thy Name, O Holy Spirit of God, who dividest thy gifts to every one as thou pleasest, and workest all in all. In thee our sorrows have a Comforter to allay them, and our sins an Advocate to plead for them. In thee our ignorances have a Guide to direct them, and our frailties a Confirmer to strengthen them; and all our wants a God to relieve them. Alleluia. Alleluia.<sup>2</sup>

#### MEDITATION ON THE HOLY SPIRIT

THE Holy Ghost does not only "help our infirmities": He does not only intensify our prayers: He does not only give us perseverance in prayer: He does not only teach us what to pray for, and is the life of our prayers. He Himself intercedeth for us. The prayers which we utter according to the Mind of God, the secret unspoken yearnings of the soul, He suggests, He inspires, He enables, He upbears. But also He Himself intercedeth for us. He Himself expresses within the Holy Trinity the longings which He has suggested: He uttereth them there with that Love which He is; and we are heard, not only through the all-availing intercession of our divine Lord; but the Holy Ghost who dwelleth in us, Himself is our Advocate in the Holy Trinity, and obtains what He wills and knows to be best for us. How should we be hopeless about our prayers, when they are no longer our prayers, but His prayers in us who is Almighty God; His prayers, who Himself utters our longings as His own?<sup>3</sup>

<sup>1</sup> Liturgy of the Abyssinian Jacobites. (From *Eucharistic Prayers*, edited by Evelyn Underhill. Longmans.)

<sup>2</sup> John Austin. (From *The Mantle of Prayer*, compiled by Gina Harwood and Arthur W. Hopkinson. Mowbray.)

<sup>3</sup> Dr. Pusey. (From *The Mantle of Prayer*. Harwood and Hopkinson. Mowbray.)

Edited by the Rev. JOHN W. SUTER, D. D.



# Minneapolis Is Church-Going City

By the Rt. Rev. STEPHEN E. KELLER, S.T.D.

Bishop of Minnesota

MAIN cathedral of three in Diocese of Minnesota is St. Mark's, Minneapolis

of Episcopalians among the city's leaders is large. There is a generally held respect and regard for the Episcopal Church. Its bishops always have been and are regarded as religious leaders in the whole State.

## Minnesota's Three Cathedrals

The chief church in Minneapolis is, of course, St. Mark's Cathedral, one of the diocese's three cathedrals. Minnesota, with its three cathedrals, is perhaps unique in the Anglican Communion.

The first, Our Merciful Saviour in Faribault, was built and conse-

*Last month (April, page 10) Bishop Keeler recalled for FORTH's readers the story of the beginnings of the Church in Minnesota. He continues that story in this issue, paying especial attention to the Church in the City of Minneapolis today as being of especial interest to delegates and visitors to the Anglican Congress, meeting in that city this summer, August 4-13.*

MINNEAPOLIS is a church-going city. Congregations are reputed to be above average. There is a wide interest in matters pertaining to the Churches as one can judge by the amount of space devoted to the subject in the daily press. The Lutheran branches, when lumped together, constitute the largest non-Roman group, and the Roman Church is decidedly outnumbered by Protestants in general.

As for other communions, the Presbyterians, Methodists, Congregationalists, and Baptists all are strong. There are also representatives of all

the "fringe sects" and the professional evangelist finds the city to be fertile soil. Billy Graham's fundamentalist seminary for training ministerial students, mostly Baptist, is thronged with a capacity enrollment of both men and women.

The Episcopal Church has within the city limits only ten parishes, together with a center at the University of Minnesota, and a mission among the Japanese and the American Indians. (FORTH, July-August, 1953, page 12.) There are vigorous and growing parishes in the suburbs of Edina, St. Louis Park, and Richfield; also missions further out at Minnetonka Mills and Minnetonka Beach.

Altogether in these parishes and missions there are about 7,700 communicants. Although this is probably less than one per cent of the population, the influence of the Episcopal Church is a decided factor in the religious life of the community. It is trite to say that the influence far exceeds her numbers. Yet the fact is demonstrable in Minneapolis and throughout Minnesota. The number



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Breck Country Day School, St. Paul's, Minn., a church school for boys, is a tribute to memory of pioneer missionary, James Lloyd Breck

crated when Indians lived in tepees in the neighborhood. No bishop of Minnesota has lived in Faribault since the death of the Rt. Rev. Henry Benjamin Whipple, first Bishop.

Upon his arrival in the diocese, the Rt. Rev. Samuel Cook Edsall, who succeeded Bishop Whipple in 1901, quite properly decided to make Minneapolis his home and the administrative center of diocesan life. He had everything to do with the building of St. Mark's Church, which had moved from a downtown location to its present site.

During the early part of his work

as bishop coadjutor, the Rt. Rev. Stephen E. Keeler, and those associated with him, became convinced that St. Mark's should become the cathedral of the diocese. The work was developing so fast and its interest was so extensive that an administrative and spiritual center for diocesan life was needed. So St. Mark's vestry deeded title to its property and its endowment to a chapter entitled The Cathedral Church of St. Mark. When steps were taken for the incorporation of this chapter it was discovered in the State House at St. Paul that Bishop Edsall

had laid the foundations for such during his episcopate.

In this same year, 1941, steps were taken whereby the Parish of the Good Shepherd in Faribault went out of existence, and its property was deeded to the Cathedral Chapter of Our Merciful Saviour in Faribault. This gave Minnesota two cathedrals. With the reunion of the two dioceses of Duluth and Minnesota in 1944, a third cathedral arrived on the scene, namely Holy Trinity, Duluth.

That gives Minnesota its three cathedrals, and they are sometimes distinguished this way: *the* Cathedral of the diocese is St. Mark's, Minneapolis; *a* cathedral of the diocese is Our Merciful Saviour in Faribault; and *a* cathedral of the diocese is Trinity, Duluth.

The history of the Diocese of Minnesota, established ninety-seven years ago, includes transitions tailored to fit changing situations and the role played by the State's population in the development of the Church's ministry there.

For seventy-five years Faribault, Minn., was the seat of the Seabury Divinity School. There are many important items which ought to be chronicled in the history of Seabury Divinity School, but this short survey admits of only a few.

In 1933 it became evident to the trustees of the Bishop Seabury Mis-

continued on page 30

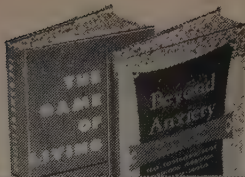


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# CHURCHMEN in the NEWS

## Poet E. L. Mayo Writes in Christian Tradition

WHEN the colorful American poet Amy Lowell died suddenly in 1925, the American and European Imagist poets lost an acknowledged leader of that school. Having traveled extensively in Europe, Miss Lowell encouraged contemporaries to seek companionship with poets of other countries and in her will provided a traveling scholarship for "a poet of American birth and good standing or able promise."

The award was not granted until 1953 when such notables as Archibald MacLeish, John Ciardi, and Richard Wilbur chose E. L. Mayo as its first recipient. Mr. Mayo, who secured his B.A. and M.A. at the University of Minnesota where he also studied toward a doctorate, is now on leave of absence from Drake University, Des Moines, Iowa, to live for a year in Scotland and England, making short side trips to France and Germany.

Since 1936 Mayo has published steadily in periodicals, chiefly *Poetry*, and in anthologies. His first book of poems, published by the University of Minnesota Press in 1947, was entitled *The Diver*. Scheduled for publication some time this year from the Twayne Press is a new book of poems to be called *The Center Is Everywhere*.

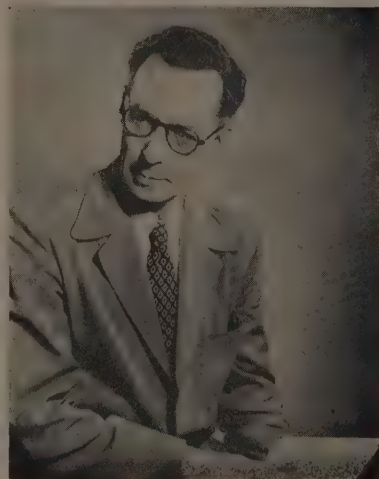
John Ciardi writes in *Mid-Century Poets*, an anthology published in 1950: "It has always been my notion that once beyond technical competence (the point where the artist finds himself enriched rather than confused by his medium), the only real measure of a poet is the impress of his personality. Mayo has long ago achieved his technical majority, and the personality that emerges from his poems is invariably attractive. What remains most memorable in it, for me at least, is its essential humanity and understanding."

Drawing both from the metaphysical poetry of the seventeenth century, which held that everything

is proper subject for poetry, and from the school of French symbolism, which strives to evoke an emotion by giving what is considered an equivalent, Mayo is called and calls himself a metaphysical poet.

His colleague, William Reese, philosophy professor at Drake, says, "Mayo sees and feels the problems of existence as deeply as does anyone; but he isn't really dismayed by them, probably because he is a man of strong faith and that faith is Christian. Sometimes the wasteland, the problems of existence, saddens him; occasionally he calls our attention to something amusing in the wasteland; but what he does is go through it, revealing behind the trivial and the terrible, the height, and depth, and planetary breadth of things. For this reason he has been called a metaphysical poet."

"Not infrequently," continues Reese, "the subject, or the central image of his poem, is taken from the Christian tradition. But it would be false to say that his primary goal is to interpret philosophy or Christianity. What he interprets is Mayo himself, and this is an excellent thing to do, for his poems show him to be a richly complex person, and one who has not yielded and will



E. L. Mayo



# Churchmen . . continued

not yield to any aspect of the wasteland. He is holding out, as every man should, for truth, even when he does not see the direction in which it lies. I think against the wasteland he holds out for paradise. This makes his counsel a very important one for our day."

That his poetry is frequently centered in the Christian tradition is a manifestation of Mayo's involvement in the Church. "It was attending a Christmas service at the Cathedral (Gethsemane, Fargo, N.D.) that led to a very complete reorientation in my thinking and attitude toward Christianity," relates Mayo. "Before that, like many intellectuals I had been pretty completely unchurched, though not without interest in religion. Before this I had read Kierkegaard and Reinhold Niebuhr, among others, with the greatest sympathy, but I found as a matter of plain experience that only the Episcopal service made these ideas concrete and tangible. It is one thing to think about the human predicament and another thing to imagine it, but in the Episcopal Church I have found that I can do both."

Now a member of St. Luke's Church, Des Moines, Mayo is active as the faculty adviser for Drake's Canterbury Club, the Episcopal student group. "It is delightful work," he says, "and has convinced me that the modern undergraduate is perhaps more seriously concerned with ultimate things, in spite of apparent indifference, than were youngsters of my own generation."

"Poetry itself," he believes, "indicates a growing interest in religious thought. Since the thirties especially, love, natural beauty, and social theory have come to seem less central than the theme of spiritual quest. Beginning with Emily Dickenson and Walt Whitman right through to Hart Crane, T. S. Eliot, and, more recently, Robert Lowell, Kenneth Rexroth, and Randall Jarrell, the religious note has been the dominant one. I suspect too that poetry now, as so often in the past, will prove to have been prophetic, and that America is moving toward an age of religious awakening such as she has never known before."

Before going to Drake in 1947, Mr. Mayo taught at the Agricultural College in Fargo, N.D.; Phillips Academy, Andover, Mass.; Amherst College in Amherst, Mass.; and the United States Military Academy Preparatory School in Newburgh, N.Y. He married the former Myra Buchanan Morton, now a church school teacher and director of the children's choir at St. Luke's, and they have three children.

● NATHAN M. PUSEY, president of Harvard University (FORTH, January, inside cover), is president of the Rockefeller Brothers Fund, which has made a pledge of one hundred thousand dollars to the American Association of Theological Schools for a three-year experimental program of fellowships to encourage young people to consider the ministry.

● J. RANDALL NORTON will resign as principal of St. Mary's High School, Sagada, The Philippines, on May 31. A China missionary who taught at St. John's Middle School, Shanghai, from 1913-1949, he has been at St. Mary's since 1951. . . . RICHARD BOND, Jr., a student at the Hawaii Episcopal Academy, Kamuela, Hawaii, and one of the Hawaiian young people who visited General Convention in 1952, is the winner of an island-wide essay contest on the topic I Speak for Democracy.

● FLORENCE G. CASSIDY, secretary of the Michigan Committee on Displaced Persons and a member of St. Paul's Cathedral, Detroit, has received the Norma and Murray Hearn Award of the Alumni Association of the New York School of Social Work, Columbia University, for distinguished performance in the field of social action. She has been a national authority on immigration and naturalization for more than thirty years.

● Capt. JAMES W. CONNER, listed as missing-in-action in Korea since January, 1951, is now presumed dead by the U. S. Department of the Army. . . . JEAN PALMER of St. Mary's-on-the-Highlands, Birmingham, Ala., has been chosen by the American Field Service as an exchange student to live with a German family this summer.

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## Fenton Sands

continued from page 9

production. For his doctor's thesis he studied the relationship between the chemical analyses of the leaves and the chemical and physical analyses of the soil to find out how to feed the soil in order to grow better coffee and cocoa.

"What made you decide to come out here to Liberia as an agricultural missionary?" someone asks.

"I think it was my experience in the armed services," he explains. "I saw the needs of the people in other parts of the world. I felt I wanted to get into something more constructive than war."

Before leaving, you want to know one more thing. "Do you feel satisfied with the job you are doing here, Mr. Sands?"

He explains this way. "I feel that we are making progress here at the school and on the farm. I am giving half my time to extension work. I have an area here of some twelve thousand square miles. I need a one thousand-egg incubator to expand our poultry work. I am helping the Liberian farmers build up home poultry flocks from American breeds. I need another tractor, and I want to build a laboratory so I can teach the Liberian students how to make soil and leaf analyses and how to feed this worn out soil. They are really good students, eager to learn."

Today, on this land given to the Rt. Rev. Bravid W. Harris, missionary Bishop of Liberia, by the Liberian government for his schools, you have just met the missionaries he selected and trained, Fenton and Dorothy Sands, Negroes from New Jersey. You have seen the good results that their consecrated training has produced. And you have caught a glimpse of the possibilities of the future if such work continues to grow, by seeing how Mr. and Mrs. Sands are working together to change their little corner of Africa, called Liberia.

• MR. FELTON is head of the Rural Church Department of Drew Theological Seminary, Madison, N.J. This article is a chapter in a book soon to be published by Friendship Press.

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## St. Cyprian's

continued from page 14

group presents its purpose and activity in the life of the parish. The women concentrate their presentation around the program of the Woman's Auxiliary, in which every woman is expected to participate. On their Sunday they have an address by a respected leading lay woman of the Church and highlight their service with the fall ingathering of the United Thank Offering. The men share in this offering at St. Cyprian's because they, too, are nominal members through special membership donations for support of the Auxiliary.

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Last November, on All Saints' Day, after the late celebration of Holy Communion, the entire congregation, together with the executive secretary of the diocese, the Rev. Gordon Matthews, and the British Consul, John Fisher, joined in the planting of ivy from the garden walls of Lambeth Palace, a gift from the Archbishop of Canterbury. At the ceremony, the rector said, "We desired the gift as a visible extension of the Mother Church and our faith to a parish in the United States."

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● MR. MORTON, a member of the executive council of the Diocese of Michigan, has been treasurer of St. Cyprian's Church, Detroit, for more than twenty-five years.

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## Trinity is on the Air

continued from page 20

brought about present-day New York.

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## Church-Going City

continued from page 25

sion, which managed the affairs of Seabury Divinity School, that something drastic needed to be done to save its endowments and insure its future. Western Theological Seminary in Evanston, Ill., likewise needed help, and so it developed, largely under the leadership of Bishop Keeler, the Rt. Rev. George Craig Stewart, seventh Bishop of Chicago, and the Very Rev. Frederick C. Grant, dean of Seabury Divinity School, that these two seminaries united their resources. The Church now has in Seabury-Western Theological Seminary in Evanston the successor institution both to the old Seabury Divinity School and the Western Theological Seminary.

The Rt. Rev. Frank A. McElwain, at that time Bishop of Minnesota, a man of scholarly habits and the genius of a teacher, took residence in Evanston and became the Henry Benjamin Whipple Professor of Pastoral Theology. With the resignation of Dean Grant to take his present position on the faculty of Union Theological Seminary, New York City, Bishop McElwain became dean of Seabury-Western. He remained as such until his retirement in 1944, both as Bishop of Minnesota and dean of the seminary. The by-laws of the seminary now provide for the alternate chairmanship of the board of trustees in the person of the Bishop of Minnesota and the Bishop of Chicago, each serving for a two-year period.

One may find in the present Seabury-Western, at least in part, the flowering of the vision of James Lloyd Breck in the founding of Seabury Divinity School in 1858. His name is perpetuated in the Breck Missionary Society in the seminary, and one earnestly hopes that the evangelistic and missionary zeal of the man could be vividly reflected in student life. Breck Country-Day School, a church school for boys in the city of St. Paul, is another tribute to the memory of that pioneer.

### Importance of Indian Missionary Work

Another earlier concern of Breck's was Indian missions, and he was succeeded in this interest by Bishop Whipple. Obviously the Indians in

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## Church-Going City

continued from page 30

the State, the Chippewa in the north and Dakotas in the south, constituted a challenging missionary opportunity for the diocese. Bishop Whipple early won their loyalty and affection because of the courageous stand he took in alleviating suffering and distress among them, which was largely incurred because of the influx of white settlers who cared nothing for the good of the Indian.

More than once Bishop Whipple intervened in Washington in protection of the Indian. He was affectionately known as The Apostle to the Indians, and their favorite name for him was Straight Tongue. He had a brave associate in his work among them in Archdeacon Gilfillan, who worked valiantly among the Chippewa. The chapter on Indian missions in Minnesota is a thrilling part of its diocesan life, and it must not be overlooked.

### Scandinavian Immigration

In the latter part of the nineteenth century there came a very rapid and large immigration of Scandinavian people into Minnesota. They brought with them, of course, their Lutheran traditions and loyalties. Lutheran congregations quickly developed, and the early English population lost much of its strength and heretofore dominant position, especially in the rural and small town areas.

This brought about a change in the character and administration of diocesan missionary life. No longer was it possible to maintain resident priests in scores of small parochial units. Therefore several parishes, usually two and sometimes three, in neighboring towns would be united under the leadership of one priest. This entails a great deal of travel on the part of the clergy, but it has been the means of keeping open and effective many small congregations.

Laymen have been from the early days of Minnesota's diocesan history more influential in its affairs than is usually the case in the policy of the Episcopal Church. For decades we have had a large list of effective lay readers. In recent years, in a number of instances, this has resulted in men coming into the ministry after busi-

continued on page 32

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## Church-Going City

continued from page 31

ness and professional careers. The ordination of these men has come after their careful preparation and all proper canonical provisions governing such ordinations have been met. This move, again, has had much to do with the missionary character and the evangelical zeal and spirit of the diocese.

It is in this diocese that the Anglican Congress assembles this summer. To all delegates and visitors the Bishops, my coadjutor and myself, on behalf of all our clergy and lay people say:

*Welcome, dear friends from "the near" and "the far away" to the Anglican Congress of 1954.*

*Whether you are an archbishop, a bishop, a priest, or one of the laity, an official Congress delegate, or an interested observer, you are a welcome visitor to Minnesota, the State, and the diocese. So plan to come to the Congress in August, 1954, and see the Anglican Communion gathered in its strength and dedicating itself anew to its share in building the Kingdom of our Lord and Saviour.*

*The State of Minnesota is a favorite vacation land for thousands of people every summer—literally a State of ten thousand lakes. We hope you will plan a vacation period either just before or just after the Congress meets, and spend it here.*

A MILESTONE in the Church's work among Spanish-speaking communicants was passed with the recent dedication of the Church of the Holy Family in Brooklyn, N. Y. The congregation, under the leadership of the Rev. Louis G. Meyer, has outgrown Grace Church, its former place of worship. Six hundred persons witnessed the dedication by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

Half the members of the Church of the Holy Family were Episcopalians in their native Puerto Rico. They are one of two Spanish-speaking congregations in Brooklyn.

THE largest number of candidates for Confirmation in the history of the Missionary District of Honolulu were presented in 1953.

## No Vacation from God

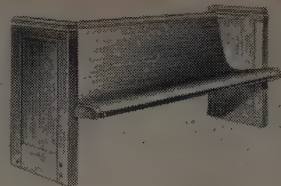
continued from page 22

the Southern Rural Training Institute at Valle Crucis, N.C.

One seminarian evaluated what was happening in a Vacation Church School, "I looked at what was happening today, and got the feeling that this is a good thing. It's good. It looks good, and it feels good, and it looks healthy and feels healthy, and one gets the feeling that these children are being their best selves. I mean best not in a sense of good or bad, but they are becoming real persons able to live fully in this experience together and come out of their capsulated selves into real living in relationship to all these other people. It's this becoming a fuller self in this community that intrigues me. Somehow, I see some significance about Christian community for Christian education. It seems to me there is something very profound here about persons becoming persons in relationship to other persons."

This movement will continue to be of concern to the Church. Five million children and a half million adults are enrolled each year; to neglect this opportunity would be to fail to recognize the importance of children in the courts of the Lord.

Pressures are being exerted on all sides from parents and communities to set up summer programs to care for the spare time of children. Public park and school systems and private enterprises are establishing organized play and camp programs. Where will the Church be in this? Can the weekdays of vacation time count for Christian teaching? Those who are on the alert already are giving one answer: *The Vacation Church School.*



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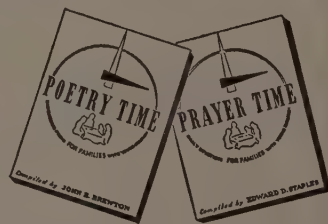
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## Around the Diocese

continued from page IV

show every evidence of being at least fifty per cent over that of 1953. Realizing that all are members one of another in Christ, St. Stephen's is aiming at a budget which will allow a sum for outside benevolences at least equal to that for local support. This year, in addition to meeting in full their obligation to the BUILDERS FOR CHRIST campaign, St. Stephen's members hope to make substantial contributions to the Flathead campsite project.

The vestry committee, elected at the parish meeting, includes: James M. Sulgrove, clerk; B. Shepard Crim, treasurer; Mrs. Herbert T. Redmond; Mrs. Susie Swanson; Paul E. Burdett; and Mrs. Rolland C. Ferris, to fill the vacancy created by the death of Mrs. Peterson.

### St. James', Dillon

Confirmation service was held at St. James' Church, Dillon, Sunday, March 21, at 11:00 a.m. The Rt. Rev. Henry H. Daniels confirmed a class of five adults. Following the service a coffee hour and reception were held in the guild hall.

In the afternoon the Bishop conducted a quiet hour for the young people of the parish. Thirty-two young people attended. This was followed by a dinner served by the leaders of the young people's group, Mrs. Walter Foster, Mrs. H. Puyear, Mrs. Ben Slinger, Mrs. Arthur Lord, and Mrs. D. Luebben.

On Shrove Tuesday, March 2, the men's club held their annual pancake supper with their wives as guests. More than fifty attended. The men cooked and served the delicious supper. Mrs. Louise Boger sang two solos; the film *Window In The Sky*, was shown; and Mrs. Fred Hirschy of Jackson showed a film of the coronation of Queen Elizabeth and spoke on her visit to England and the continent last summer.

### Fanny Cory Cooney Moves to Coast

St. Peter's Pro-Cathedral, Helena, has lost one of its most distinguished and most modest members due to the removal of Mrs. Fanny Cory Cooney



Fanny Cory Cooney, nationally known illustrator, works on one of her syndicated comic strips

to make her home at Camano Island, Puget Sound, Wash.

Mrs. Cooney came to Helena as Fanny Cory when she was only a girl of thirteen. Always a talented person, she studied art in Helena and later in New York City at the Metropolitan School of Art and the Art Students' League. At nineteen years of age, she sold her first illustration to *Century Magazine*. She also contributed to *Harper's Bazaar* and *Scribner's*.

With her career well under way, Fanny Cory returned to Helena and married Fred Cooney, settling on a ranch near Canyon Ferry. In spite of her responsibilities as a wife and mother, she continued her contacts with her publishers. At this time, she developed a comic strip, *Other People's Children*, the forerunner of *Sonny*, for which she is nationally famous. Four weeks in advance of daily publication, Mrs. Cooney prepares strips of *Sonnysayings* and *Little Miss Muffet* for two nationally syndicated strips.

Mrs. Cooney is one of those rare artists who also makes an art of liv-

ing. She meets life with bouyant courage and an irrepressible, whimsical sense of humor. "Fanny always meets you with a smile and leaves you with a chuckle," one of her friends aptly said. She leaves her friends in Helena a testament of laughter, and carries the blessings of her parish family with her to her new home.

### Death of Mrs. Elizabeth Amundson

Mrs. Elizabeth Amundson of Ascension Mission, Forsyth, died on Jan. 1, 1954. Mrs. Amundson served as superintendent of the Sunday school at St. Philip's Church, Rosebud, and also as organist for thirteen years. Upon moving to Forsyth in 1929, she continued her faithful work as organist for Ascension Church until the time of her death. Her sterling qualities and Christian work will long be remembered by her many friends. As one member of Ascension Church said, "We not only miss her presence at the organ on Sundays, but we also miss her as a good friend and neighbor."





## The WA President's Letter

By MARGARET TAYLOR

In a few days we will be meeting in Bozeman for our sixty-fourth annual meeting and also to celebrate the golden anniversary of our Diocese. It will be the most outstanding program we have had and, with the help of the women of Montana, it will be the largest.

World missions are being stressed by our Presiding Bishop as well as by our own Diocesan. Consequently a mission theme is most appropriate for the women's work. The mission organizations, together with the rural women, outnumber those of the parishes in our Diocese. They will be especially honored at this annual meeting. Many of these women lived in Montana while it was still a missionary district. Remember when we *gather together to ask the Lord's blessing*, we are greatly enriched by that fellowship and understanding which comes to us through association.

### More Contributors Boost Flathead Campsite Fund

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Mrs. Theresa Conway, White Sulphur Springs  
Trinity Guild and Church, Whitefish  
St. Mark's Guild, Anaconda  
St. John's, Butte  
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Richard Paulson, Butte  
Trinity Sunday School, Jeffers  
Nativity Church School, East Helena

## KNOW YOUR WOMAN'S AUXILIARY



Mrs. Irving L. Dehnert

Mrs. Irving L. (Amy) Dehnert is a life-long member of the Episcopal Church, having been confirmed at St. Mark's, Havre, in 1915. At present, she and her husband are members of St. Thomas' Mission, Hardin.

Mrs. Dehnert is past president of the Montana branch of the Woman's Auxiliary, and officer of the Sixth Province. She is now honorary diocesan president and personnel chairman. Mrs. Dehnert this year compiled the district and guild handbooks.

Mr. and Mrs. Dehnert have two children: a daughter, Mrs. Ray K. Wells, Livingston, who has a little daughter, Amy II; and a son, Eugene



Mrs. R. W. Ross

F., Billings, who has two sons, Jimmy and Lonnie.

Mrs. R. W. Ross has been a member of St. James', Deer Lodge, since she arrived as a bride in 1915 from Winnipeg, Manitoba. She was confirmed by the Rt. Rev. Herbert H. H. Fox, in 1924. She has served her parish in many ways and twice was president of St. James' Guild.

Mrs. Ross also was the first choir mother in St. James' Mission when the boys' choir was organized about twenty years ago. She was secretary of district nine, and is now chairman of district nine and a member of the executive board of the Montana branch of the Woman's Auxiliary.

### Tea and Coffee Hours Held By Anaconda Parish Guilds

On Shrove Tuesday, March 2, St. Mark's Guild, the altar guild, and St. Martha's Guild of St. Mark's Church, Anaconda, held a silver tea and coffee hour at the rectory.

The tea was from 2:00 to 5:00 p.m. and the coffee hour from 8:00 to 9:30 p.m. The latter was arranged so that both men and women could attend. The table was beautifully appointed with tea and coffee services that are collector's items. Those who attended were enabled to see the many ecclesiastical antiques and objects of art, which are owned by the Rev. and Mrs. Fred J. G. Kepler.

### Triennial Suggests Duties For Devotional Secretary

What are the duties of devotional secretaries in our Auxiliary groups? Here are some suggestions that came from the interest group on prayer life at the Boston Triennial.

1. Plan opening programs for meetings of all groups.
2. Promote Corporate Communion throughout the parish.
3. Instigate retreats or quiet days.
4. Help to plan schools of prayer.
5. Announce and further the opportunities for spiritual growth in the Diocese.
6. Work within prayer groups.
7. Promote devotional reading.



## Japanese Mother Thanks St. Peter's Guild

The cathedral guild of St. Peter's parish is just completing a very interesting project: the education of Margaret Uda, daughter of a Japanese priest who died the very week in which Mrs. Uda received our letter offering to pay Margaret's fees in St. Agnes' School for Girls, Kyoto.

Later when the family moved to Tokyo, Margaret transferred to St. Margaret's from which she will graduate this year. The accompanying picture shows the family as they were in 1952.

Mrs. Uda is wearing a ceremonial dress called *montsuki*. She explains that *mon* means *crest*, and her family crest shows on her left sleeve.

These extracts from her numerous delightful letters give some idea of what the project has meant to the members of the guild:

"Thank you so much for your nice box of clothing for Margaret. She was so glad to have them that she cried with joy when she opened it. They all fit her very much. St. Margaret's girls dress very smart but Margaret also dress smart by dint of your great concern and love of her.

"John is very happy in his university and his work in our little church. John and Margaret are playing organ for the church and they led their pupils of Sunday school to play Christmas play. Agnes was

given a doll from a girl in California four years ago. Margaret used it as Baby Christ.

"Betty, our business girl, now works at Bishop Makito's office of Tokyo Diocese. I and my brother and sister try to find her husband in Japanese marriage way."

In a later letter:

"Betty marries in this summer. Her husband's father was priest in the Church too. We are very thankful and glad to God for her. She will work in the Bishop's office for some while after her marriage.

"Margaret will work at the bank when she finished her St. Margaret's school life, and go to night college after her daytime work over. She working every night very hard to learn typewriting. Agnes has passed her examination for enter the public junior high school next year. I wish to be at home to work for my children instead of work outside of my house. I believe God will help me to have some pupils of junior high school in my home every afternoon. Please pray for me, dear Ruth, as I pray for you all. Give my best regards to all ladies at your guild with my great thanks for your concerns to my Margaret's schooling."

*The above letters were received by Mrs. William L. Fitzsimmons, Helena, who has corresponded with Mrs. Uda for the past four years.*



Uda family, left to right: Agnes, Mrs. Uda, Betty, Margaret, and standing, John, the only son

## Hymns Offer Worshippers Opportunity to Praise God

By the Rev. BRUCE A. WEATHERLY, Rector  
Trinity Church, Covington, Ky.

Back in the sixteenth century Martin Luther freed hymnody from its monastic prison and restored the ancient privilege of congregational singing. The Lutheran Church became a singing church.

Today we can lift our voices in song with the same enthusiasm, understanding the same deep spiritual feeling. St. Paul described the way we should sing hymns when he said: *Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*

Hymn singing is not an art to please the music critic. It is melody from the heart to please God. The purpose is not to appeal to the feet, to satisfy the popular taste for sensational or trivial, nor is it for relaxation or entertainment. Hymns give an opportunity for each worshipper to express his deepest religious feelings.

The psalmist says, *Let all the people praise thee*. This would indicate that a variety of hymns is required to enable everyone to praise God. A limited number may result in such frequent repetition that hymns become mechanical, even threadbare, losing their purpose of aiding in worship. No loyal Christian will firmly lock his lips in a silent revolt against an unfamiliar hymn. Each congregation should earnestly seek to learn new hymns that will give a wide range of religious expression and that will meet the varying tastes found in every congregation.

The congregation should follow the leadership of the organ and choir. Hymns should not drag in tempo, becoming heavy and ponderous instead of inspiring and uplifting. Descants sung occasionally by the choir, with floating obligato soaring heavenward can heighten the effectiveness of a festive hymn.

The best way to sing a hymn is to forget ourselves and let the message of the hymn as interpreted by the music carry us into the realms of the Spirit and to the Lord.



## Sixteen Times to Consult Or Send for Your Rector

This list of sixteen times to see or send for your rector was printed in the bulletin of the Church of the Good Shepherd, Lexington, Ky., and was adapted by the rector, the Rev. Clarke Bloomfield, from *Religion and Health*.

1. When a loved one is seriously ill or facing death.
2. When a relative or friend continues to be despondent following the death of a loved one.
3. When you are facing surgical operations.
4. When you are facing adjustment to physical handicap.
5. When you are going through a long convalescence.
6. Following the birth of a baby.
7. When you desire to join the Church.
8. When you have begun to worry about excessive drinking.
9. When a loved one is drinking excessively.
10. When you are having difficulty in your marriage.
11. When you are choosing a life work and feel uncertain about your choice.
12. When you are choosing a life mate and feel uncertain about your choice.
13. When as a parent you are concerned about your child's choice of life work or life mate.
14. When you are discouraged and life has lost its meaning.
15. When a loved one has become despondent for no obvious reason.
16. When the behavior of a loved one shows marked and rapid change, whether it is toward excessive misbehavior or excessive interest in religion; both are indications of serious personality disturbance.

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